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STUDIES

in the Spirituality of Jesuits



Living and Dying in the Society of Jesus
or
Endeavoring to Imitate Angelic Purity
by
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especially for American Jesuits working out their *aggiornamento*
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THE AMERICAN ASSISTANCY SEMINAR ON JESUIT SPIRITUALITY

consists of a group of Jesuits from various provinces who are listed below. The members were appointed by the Fathers Provincial of the United States.

The Purpose of the Seminar is to study topics pertaining to the spiritual doctrine and practice of Jesuits, especially American Jesuits, and to communicate the results to the members of the Assistancy. The hope is that this will lead to further discussion among all American Jesuits--in private, or in small groups, or in community meetings. All this is done in the spirit of Vatican Council II's recommendation to religious institutes to recapture the original charismatic inspiration of their founders and to adapt it to the changed circumstances of modern times. The members of the Seminar welcome reactions or comments in regard to the topics they publish.

To achieve these purposes, especially amid today's pluralistic cultures, the Seminar must focus its direct attention sharply, frankly, and specifically on the problems, interests, and opportunities of the Jesuits of the United States. However, many of these interests are common also to Jesuits of other regions, or to other priests, religious men or women, or lay men or women. Hence the studies of the Seminar, while meant especially for American Jesuits, are not exclusively for them. Others who may find them helpful are cordially welcome to read them.

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or

ENDEAVORING TO IMITATE ANGELIC PURITY

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Prologue

The purpose of this paper is to locate old age and death in the life of a Jesuit. The members of the Seminar have been concerned about the growing number of elderly Jesuits. Are they a problem or an asset to a community? Is old age itself a problem or a gift? What is the spirituality of growing old--and of living with those who are growing old? What happens to the spirituality of the old or growing-old Jesuit? Can a spirituality built on availability for mission sustain the one who can no longer be sent?

Jesuit recreation rooms, Jesuit dining rooms, and the corridors of Jesuit houses have all seen a radical change in the last dozen years or so. There are more old men, or a greater proportion of older men, bent old men with canes or walkers or wheelchairs, deaf old men, half-blind old men, happy old men, and grouchy old men. In the larger houses, particularly in universities, the numbers of the elderly are so great that younger men sometimes worry out loud about appearing to live in an old folks home. Some of these elderly Jesuits are clearly employed in part-time priestly activities such as spiritual counseling or hearing confessions, visiting the sick or tutoring slower students, writing or doing research, helping out in parishes or giving retreats; others are unemployed for a variety of reasons, and some of these live in the frighteningly fragile shell of the past, bemoaning the days that are gone forever and chanting that old familiar chorus, "The Society isn't what it used to be." These senior men

are sometimes an inspiration to the community, sometimes a cross; they are beautiful and they are difficult; some complain that their advice is ignored, but they are not always shining examples of submission, obedience, and love in their declining years.

St. Ignatius did not legislate anything about the elderly. As a normal thing, his legislation arises out of his experience. It is always a response to life as actually experienced, never an attempt to make life conform to a preconceived law. He had experience of sickness in the Society, and there is legislation both for the sick and for those who take care of the sick. He also had experience of death in the Society, and so he legislated for the dying and for those who dealt with the dying. He had no experience, however, of elderly in the Society. In the Society he knew, *he* was the old man.

We face a problem, therefore, that our founder did not confront. It is a problem of our age, a problem in no way unique to the Society of Jesus but common to the society in which we live. We can turn to secular society and reflect on all that has been discovered about old age and death in order to determine our own attitudes toward elderly Jesuits. There is danger in that course, however, of picking up the limited view of secular society, of missing what it means to be an elderly *Jesuit*. We can also turn to Ignatius to see if we can discover anything in his legislation on sickness and dying that will tell us about what it means to be an elderly Jesuit or what it means to live with elderly Jesuits.

For the question is not simply: How do we handle the geriatric problem in the Society? The problem is not simply: What do we do with the elderly? The problem has to concern itself not only with the elderly Jesuits but with the non-elderly Jesuits, the on-the-way-to-becoming-elderly Jesuits, which means the rest of the Society. The question is not simply: What sort of persons should old Jesuits be and how should we deal with them, but what sort of persons should Jesuits be? As a matter of fact, all Jesuits are called to live the same sort of life according to the same basic principles, a life surprisingly summarized in the subtitle of this paper as an endeavor to imitate the purity of the angels, to steal a line from Ignatius. In order to live as an elderly Jesuit or in order to live

with elderly Jesuits, it helps to reflect on what sort of life that is which is common to all.

From the beginning of the discussions within the Seminar on the geriatric problem in the Society, it seemed to me that the phenomenon of growing old, of becoming sick and dying in the Society, could be understood only in terms of *living* in the Society. Furthermore, that is where Ignatius himself locates at least the problem of dying. Part VI of the *Constitutions* concerns the personal lives of those who have been fully incorporated into the Society by final profession. Chapter 4 of Part VI is on death and dying. We could, I suppose, excerpt that one chapter and try to make some commentary on it, but I think that would do it an injustice. The way Ignatius inserted the chapter into Part VI shows that sickness and death for a Jesuit can be understood only in terms of his life. The elderly Jesuit, the dying Jesuit, does not suddenly step outside the pattern of Jesuit life and enter a new category. The chapter on death and dying deserves its full context, which means some sort of commentary on the whole of Part VI, on what it means to be a Jesuit.

Before we comment on each chapter, it will be helpful to have a brief introduction to Part VI itself and some of its evolution and development. This is not simply a scholarly excursion to demonstrate obscure knowledge of obscure sources. At least some of that development sheds considerable light on the significance that sickness and death held in the mind of Ignatius. The final form of Part VI reveals the style of Jesuit spirituality, what it means to grow as a Jesuit so that growing old is seen as part of growing. The maturation process in the Society is like that in any living organism, a continuum that contains within itself its own explanation.

PART I. INTRODUCTION TO PART VI OF THE *CONSTITUTIONS*

Part VI of the *Constitutions* underwent considerable evolution and elaboration before it reached its final form. From time to time we will touch on its development insofar as it illumines the meaning of sickness and death for Ignatius. For the most part, however, we shall deal with

the text as it is found in its final form, confining to footnotes some of the more technical aspects of how the Part evolved to its present state.

A. Movement toward Incorporation

In all its various versions the *Constitutions* are divided into ten Parts.¹ The *movement* from one Part to another is from the admission of the individual to the preservation of the Society, a movement involving each step of the incorporation of the individual into the social body, a process which moves always from the less perfect to the more perfect, from means to end, as is normal in the order of execution or the carrying out of an idea in the practical order.

In the final version the dynamic arrangement of the chapters within the Parts² moves the individual from being an isolated personality to the fullness of personhood, fully possessing and expressing himself in his own body.³ For Ignatius there is no spiritual life that is not realistic, embedded in matter. We see this clearly in Part III where he discusses the life of the novices. Chapter 1 treats of the soul, but the movement is toward the better taking in hand of real concrete matter. It concretizes solitude by speaking of communication outside and inside the house; it concretizes recollection by speaking of guarding the senses, reading at meals, keeping busy in various occupations; it concretizes detachment by speaking of poverty, a relationship and attitude to things; it concretizes devotion by indicating practical means for overcoming temptation and advancing in virtue; it concretizes reverence by remarks on decorum or conduct during sickness; it concretizes fraternal charity by urging uniformity and good example; it concretizes growth by legislating instruction on practical matters of the spiritual life which in turn can be more deeply absorbed through the practice of preaching; it concretizes generosity through humility, charity, and obedience. Although writing of the soul, Ignatius does not divorce it from the body. The "spiritual" life for him is the "human" life, life lived in the complexity of concrete reality.

Chapter 2 of Part III speaks of the body. It moves from a concern for personal health through all the details of daily life to a concern for the whole social body to which the person belongs. It sketches out the

whole concrete context in which the person must live out his growth in the Lord.

B. Incorporation is an Incarnation

The movement in Ignatius is *incarnational*. For him to ascend, to grow, is not to escape from material reality, to shake off its weight and heaviness, but to descend, to go down into matter with all its limitations, to take it on and transform it by filling it with presence.

This same incarnational pattern of movement is found in Part VI. It is particularly striking when we reflect on the change between the first and final versions. In the original version there is no mention of death and dying. The chapters are arranged as follows:

Chapter 1: on poverty

Chapter 2: on occupations the Society should avoid (negative)

Chapter 3: on obedience.

The final version turns the content of Part VI pretty much upside down:

Chapter 1: on obedience--with an additional intriguing and enigmatic sentence on chastity

Chapter 2: on poverty and related matters and its effects

Chapter 3: on occupations to be taken up and to be avoided by members of the Society (positive first, then negative)

Chapter 4: on the help given to the dying members and suffrages after death

Chapter 5: on the fact that the *Constitutions* do not bind under pain of sin.

Now that seems a hodge-podge indeed, at least at first sight! We need to unravel a few threads in order to discern the pattern of Ignatius' thought.

Following the incarnational pattern, the text begins on a very high angelic level with a reference to chastity; moves to obedience, which is an intellectual and spiritual reality; then moves to poverty, which brings us more into the material realm. In that world of corporal reality the members of the Society should find themselves at home in certain occupations while avoiding certain others. We have moved from the realm of the spirit into the nitty-gritty of everyday life, and it is in this context

that sickness and death are situated. Dying is not just a part of living; it is the part of living most deeply engaged with matter. The final chapter makes clear that the whole descending incarnational movement is one which leads through the material universe into the inner depths of freedom. This is what it means to be a Jesuit (a human being), to be *utterly free* in a world of matter, of space and time, and of other human beings.

In the following pages we shall proceed through Part VI chapter by chapter, trying to discover in each the thread of Jesuit life that leads to old age and death, the thread that tells us not only how to become old and die in the Society but how to live with those who are becoming old and dying in the Society, the thread of continuity which tells us what it means to be a Jesuit, to live and die in the Society of Jesus.

PART II. COMMENTARY ON THE FIVE CHAPTERS OF PART VI

On Ch. 1. CHASTITY AND OBEDIENCE

A. Chastity

The life of a Jesuit is the service of God and the help of his neighbor, but in order that we may labor more fruitfully in the vineyard of the Lord Ignatius points out a few things to think about, mostly concerning the vows.

What is said here for the fully formed, of those who are, let us say, about thirty-five years old, most certainly applies in its fullness to those who have matured in years to that arbitrary retirement age of sixty-five and beyond. In fact, we would hope that in those men of more advanced years one might see the *Constitutions* of the Society more clearly etched in their flesh and in their personalities than in any of the younger men. There is not, however, one spirituality for the elderly and another for those living with the elderly.

Ignatius begins chapter 1 of Part VI with chastity, and chastity as understood by Ignatius is an excellent summary of what a Jesuit's life should be. It is especially exemplified in the elderly Jesuit who has

fought the good fight and kept the faith:

What concerns the vow of chastity does not require explanation, since it is evident how perfectly it should be preserved through the endeavor in this matter to imitate the angelic purity by the purity of the body and mind.⁴

Angelic Purity

What may have needed little explanation in Ignatius' day seems to need a lot of explanation in our own. Angelic purity seems a mite unreal to the contemporary mind. The angel has no problem, for the angel has no body. It may be that we have missed the point. Nadal has a significant comment to make on this sentence:

There is no perfection of chastity which Ignatius did not encompass in these few words. For when he says "endeavor" he prescribes that religious intention by which one ought to live continently and to strive for better things. When he says one should imitate angelic purity, he indicates the scope of the endeavor; although we can never attain angelic purity in this life we can imitate it. We shall attain it when we are in heaven with Christ and made like the angels. This, accordingly, is what we should always strive for. The angels' inability--deriving from their nature and their state of beatitude--to experience carnal movements, this we aspire to, in Christ, through the virtue of chastity. Our aim is that very little or nothing at all touch our spirit or move it with the desire of carnal pleasure; that in the Lord we maintain liberty and purity of spirit if we have to deal with such things or if any ideas or desires or temptations or other movements of the flesh should happen to arise within us.⁵

This comment of Nadal, as well as the original sentence of Ignatius, makes it clear that, contrary to popular opinion, Ignatius does not speak of "angelic chastity." Chastity is a human virtue, not an angelic one. Ignatius speaks of angelic purity. It is something we do not possess but toward which we grow, and it is through chastity that we strive to imitate it.

When Ignatius was recovering from his leg wound at Loyola he read a life of Christ. Scholars are of the opinion that it was the one written by the Carthusian Ludolph of Saxony. Some idea of what Ignatius means by imitating angelic purity can be gained from Ludolph the Carthusian's comment on the fact that in the desert Jesus lived with wild beasts, and angels came and ministered to him:

Learn from this to live humbly with others and to tolerate with equanimity those who sometimes seem irrational to you, for this mystery suggests that those who live peacefully with their passions under control will be caught up into celestial things through the ministry of the angels. For it is angelic to live among bestial men as though in a desert, that is, in the solitude of the mind, unstained by their beastly ways through contemplation, spiritual reading, prayer, and withdrawing into privacy. It is difficult to touch pitch and not be smeared with it.⁶

There is more to chastity than having the passions under control. There is a being "caught up into celestial things." This has something to do with contemplation, with being centered wholly in God.

Ludolph, however, gives us a richer view of angelic life than mere contemplation. Angelic life implies ministry as well. In a lengthy passage he outlines how we can imitate the angels. It is worth quoting some of it here:

Because men are to be associated with the blessed spirits, everyone in the Church, and especially in religion, should minister to others faithfully, humbly, and devoutly. Those who for God's sake come with brotherly love to the aid of the sick and of pilgrims or of the poor and one another are in the first rank and are like the angels. Those who seek to be more familiar with God in prayer and strive to help their neighbor through teaching, counseling, and other help are in the second rank and are like the archangels. . . . Those who surpass others in knowledge and wisdom and look upon God face to face with enlightened minds and who return to that fount of all wisdom whatever they draw from it by instructing and illuminating others will be placed in the eighth rank with the cherubim. . . .

Contemplation and ministry, these sum up the life of the angel. Angelic purity is a sort of openness to God (contemplation) and to his will (ministry), a willingness to be in his presence and to go anywhere and do anything at his command. An angel's purity does not consist in controlling a body, but in a sort of transparency to God and his world. One who strives to imitate angelic purity is very conscious that he has problems the angel does not have. Control over bodily passions is only the first step or the opening of the gate so that one may enter more fully into contemplation of God and serve him more completely. To strive to imitate angelic purity is to strive to enter that realm where one is so absorbed in God and in his

work, in contemplation and ministry, as to seem unaffected by passions which are really there.

Layne writes of Ignatius:

He possesses chastity to a lofty degree, for he is very much in command of his own nature in purity of spirit; as though he feels nothing from the lower appetite.

"As though" is a very important phrase. It is not that Ignatius feels nothing, or even that he acts as though he feels nothing, but that he is so absorbed in God and the work he is doing for God that he does not *seem* affected by sexual impurities he encounters in life and gives the appearance of feeling nothing.⁹

Some of the early Fathers explained those fascinating lines in Genesis about the sons of God who married the daughters of men and produced giants¹⁰ by saying that some of the fallen angels had intercourse with women. There is every reason to believe, however, that the University of Paris in Ignatius' day had a more sophisticated vision of angels than that. Favre talks of the simplicity of the angel's nature, that an angel is not split in two the way we are.¹¹ That simplicity is not a negative quality, meaning that the angel draws a blank in sexual matters since it has no body, but a very positive and *total* adherence to the good. The angel's whole being is oriented toward God and his service in a sort of singlemindedness, or singleness of will and purpose. For one who has a body, to strive to imitate the purity of the angel who has no body does not mean to repress the passions or to be unfeeling, but so to be caught up with something else that the passions become wholly secondary and sometimes do not even arise because of the intensity of the preoccupation.¹²

Here, I think, is the real clue to Ignatian chastity. We can get so intent on what an angel does not "experience" that we forget what it does. We get so wrapped up in the "what," having this passion under control, that we miss the "why," the motivation that makes it possible to have the passion under control. When Nadal prays to the guardian angel of the Society, he does so in order to receive the grace of zeal for souls, an inclination to help the neighbor.¹³ That is what an angel is all about; he is one who stands always in contemplation before the throne of God, and at

the same time is ready to go anywhere God may wish to send him.¹⁴ To imitate the angel is to be so absorbed in God and so ready to do his will that the passions do not become a realistic source of disturbance.

Chastity and Pilgrimage

Perhaps the most important passage for understanding chastity in the Society of Jesus is a very simple one at the beginning of the *Autobiography*. Ignatius had been experiencing within himself a battle of the spirits, had recognized them, and had turned from his worldly thoughts and desires. "All he wanted to do was to go to Jerusalem as soon as he recovered."¹⁵ His desires were confirmed, he says, by a vision of our Lady and the Child Jesus:

From this sight he received for a considerable time very great consolation, and he was left with such loathing for his whole past life and especially for the things of the flesh, that it seemed that all the fantasies he had previously pictured in his mind were driven from it. Thus from that hour until August 1553 when this was written, he never gave the slightest consent to the things of the flesh.¹⁶

He does not say that he felt nothing, but that he did not give in. The point, however, is that the experience regarding chastity is internally linked with the desire to go to Jerusalem. Chastity falls into place for him when the call to pilgrimage both focuses his life and sets its parameters. Ignatius knew that chastity was inextricably linked up with the pilgrimage to Jerusalem--and poverty, too, if he chose to go as a mendicant. Pilgrimage meant voluntary exile from family and country and as such was a sign of the *eschaton*, that final age when there will be no marriage but all will be like the angels. Continence was demanded as long as the pilgrimage lasted. He was half scared to death at the thought, as an interesting note by Nadal makes clear:

When our Father was leaving his homeland he was afraid of chastity, and he made a vow, taking our Lady as his advocate, and he experienced a special grace in this regard.¹⁷

For him the pilgrimage never ended. In his last days he referred to himself as the "pilgrim." The commitment at Montmartre was also conceived in terms of pilgrimage, which explains the vows of chastity and poverty he and his companions (only one was a priest) took when they vowed to go to

Jerusalem. The vow to put themselves at the disposal of the pope if they could not get to Jerusalem did not mean an end to the pilgrimage. Although the pope "missioned" them, the early Jesuits did not speak of "going on a mission," as we do today, but of "going on a pilgrimage." Pilgrimage is what they were all about; chastity was simply a natural condition of pilgrimage, and poverty a deliberately chosen way of making the pilgrimage. That is why chastity needs no explanation. Like the angel sent by God, the pilgrim is totally absorbed in the goal of the pilgrimage and can in no way be distracted from it. In this way, chastity and obedience go hand in hand.

Purity of Body and Mind

Although chastity needs no explanation, it is legitimate to inquire what St. Ignatius means by "purity of both body and mind." *Limpiar* in Spanish means to remove every least bit of dirt or stain. When Ignatius uses it in the *Constitutions* it is in reference to pots and pans,¹⁸ and in the *Spiritual Exercises* it refers to one's conscience.¹⁹ When used by Spaniards in connection with our Lady, *limpieza* refers to her immaculate conception. Ignatius would have both soul and body be spotless. This seems a little far-fetched for a man who, after the vision connected with chastity mentioned above, let his fingernails grow long and his hair unkempt and who dressed himself in beggar's rags. It is true that later he abandoned dirt for the sake of the apostolate (ministry, mission), but apparently he did not see in it an obstacle to chastity. To be spotless in body has to mean more than a daily bath in a society and an age that was not fond of bathing and resorted to perfumes to overcome bodily odors. Put simply, cleanness of body rules out external sins against chastity, and cleanness of mind rules out consenting to impure thoughts and desires.²⁰ I would suggest that, in its fullness, to be without spot or stain in reference to the body means that nothing in the body stands between a man and God, just as to be spotless of soul means that nothing in the soul is an obstacle to union with God.

The elderly are like that, or are close to that, although it is not unknown for those advanced in age to become somewhat careless or negligent or unaware of cleanliness regarding their clothing and their person.

The cleanness of both body and mind which Ignatius prescribes and which the elderly show some evidence of having attained is described, I think, rather neatly by Ludolph of Saxony in a reflection on the Annunciation to our Lady which considers the qualities needed for a soul to conceive Christ spiritually:

. . . that soul ought to be virginal, so that it is closed not only to every movement of the senses but also to every movement of the soul's other powers so as to keep out anything that might corrupt it; nothing should enter by the way of the senses that would move toward the carnal, nor should anything enter by way of ²¹the intellect which would lead toward the merely curious.

Then he continues:

. . . note that the fact Christ was conceived and formed in a virginal womb through the activity of the Holy Spirit mystically signifies that he is conceived and formed in a pure mind through the activity of the same Holy Spirit. A mind that conceives the eternal Word has to be virginal, that is, free from and withdrawn from not only that which is full of vice but from every creaturely form and from the pleasure and corrupting influence of created things. For *since all creation is subject to vanity*, every contact with creatures is linked to what is vain, and that vanity in some way captures and corrupts the mind which is striving toward higher things. . . . In this withdrawal or restraint of the mind, that beatitude comes to its fullness: *Blessed are the clean of heart*, understanding that the clean heart is that which is cleansed from all that is extraneous. They shall see God here through ²²interior contemplation and in heaven in eternal enjoyment.

This does not sound much like Jesuit language. It is hard to stomach for the Jesuit scholar caught up in the pursuit of knowledge or for the man whose apostolate engages him closely and intimately with people and public events. But it is all there in the *Spiritual Exercises* and the *Constitutions*. What is being described by Ludolph is what is today called "mind fasting" or "fasting of the heart," emptying oneself so that one can receive without prejudice the Word of God within. It is what Ignatius calls in the *Exercises* "indifference" and in the *Constitutions* "finding God in all things," and it comes to its fullness in the Third Degree of Humility when one is open only to Christ our Lord. In the Third Degree one has given himself over fully to the influence of the good spirit. In

the words of Ludolph: "The Spirit is so spotless that it can rest only in that which is totally spiritual, unhindered by any fleshly comfort."²³

The life of the spirit so penetrates a man's whole being that the spirit has dominion over the flesh and all his affectivity is centered in Christ. This is what it means to imitate angelic purity through chastity. Far from withdrawing us from the apostolate, chastity, as described above, is particularly necessary for a Jesuit, according to Nadal's testimony, precisely because of our free and universal contact with others.²⁴

Just as there is no angelic chastity, so there is no "angelic poverty," inasmuch as the angel, in its purity and limpidity and its centering wholly upon God, is in no way distracted by material things or attracted to material possessions. One might speak of "angelic obedience," for the angel is seen as prompt to do the will of God, but even that is encompassed in "angelic purity" by which the angel is so transparent to God as to allow no admixture of self or anything else to interfere with its life in God.

Chastity as a Summary of Jesuit Life

Ignatius mentions imitating angelic purity only in connection with chastity, but there are grounds for thinking that for Ignatius chastity seems to sum up the whole of Jesuit life. In the first two versions of the Formula of the Institute, *Prima Societatis Jesu Instituti Summa* of 1539 and *Regimini militantis Ecclesiae* of 1540, there is no mention of poverty and obedience in the opening words, but only of chastity:

Whoever desires to serve as a soldier of God beneath the banner of the cross in our Society, which we desire to be designated by the name of Jesus, and to serve the Lord alone and [the Roman pontiff] his Vicar on earth, should, after a solemn vow of perpetual chastity, keep in mind that he is part of a community instituted especially for this purpose, to work for the progress of souls in Christian life and doctrine and for the propagation of the faith. . . .²⁵

Ten years later in *Exposcit debitum* of 1550 the wording was changed to "after a solemn vow of perpetual chastity, poverty, and obedience." It was not that the ten years taught them that poverty and obedience should be added, for all three solemn vows were part of the Society from the beginning. Rather, what was taken for granted in the earlier versions of

the Formula was stated more exactly in the final version, probably to satisfy those who had a hard time accepting the Society as a genuine religious order. But for Ignatius chastity said it all: Chastity is for the sake of pilgrimage and mission, or pilgrimage or mission anywhere in the world at a moment's notice demands chastity. Poverty and obedience are natural concomitants. A man on a pilgrimage or mission has no room in his life for avarice or attachment to things; obedience, on the other hand, is what the pilgrimage or mission is all about, and obedience, moreover, is a necessity to maintain the union of the missioned group when they are scattered on pilgrimages throughout the world.

It is easy to see, therefore, why Ignatius, who is not a harsh man, is very hard on those who fail in chastity. Unchastity is a distraction from the pilgrimage or mission. The unchaste have been derailed; they have lost their orientation; they are going nowhere as far as the pilgrimage or mission is concerned.

Observations

There are those who would argue today that after a priest has put in long years of apostolic labor he should be able to retire from the active ministry at age sixty-five and begin a new life, marry if he so desires, read, travel, develop some new skills, especially with his hands, relax from the strains of concern about other people and live a more carefree life seeking his own personal fulfillment. The more subtle Jesuit form of this argument would leave out marriage and, without saying it in so many words, would suggest that the older Jesuit has earned the right to be relieved of many of the obligations of religious life. That means, in fact, that he would no longer need to live as a Jesuit, would no longer be strictly bound by poverty or by obedience and would enjoy a chastity that meant self-gratification rather than availability. Basically, he would eventually die outside the life of the Society. There would be little personal fulfillment in this manner of living. Ignatius finds fulfillment in the Lord of the pilgrimage, not in a holiday from the pilgrimage. For him pilgrimage is a permanent state; the promise to go where the pope sends us is "our first principle and most basic foundation."²⁶ A principle and

foundation cannot be a passing thing. Chastity means perpetual and says availability for pilgrimage/mission until death.

Even so, old age seems to place severe limits on availability. Not true. Ability is limited, not availability. Ability can also be expanded; old age and experience can sometimes accomplish more than youth and inexperience.

Chastity as a basic condition for mission, the prior availability of a man to God and to his people which makes it possible for him to be sent, sheds a great deal of light on the geriatric problem in the Society. Elderly Jesuits are like other elderly people in their physical condition and in some of the psychological and even spiritual problems which old age introduces into a person's life. But the elderly celibate, the elderly Jesuit, is different from other elderly in very profound ways. In the celibate, chastity and old age have become one, not because sexual energy has at last run out, nor because a man is finally ready to be sent (when he is no longer capable of travel!), but because over the course of time the elderly Jesuit has more than likely come to terms in a realistic manner with his own sexual nature. He no longer confuses feelings and choices, but knows his own motivation and can more easily prioritize his feelings, attractions, and commitment, and can laugh at himself in the process.

Chastity and old age are linked together, not because old age brings a lessening of sexual tensions but because it brings a more profound challenge to availability--availability for sickness, for weakness, for disability, for inefficiency, for a lessening of all the faculties and an increasing inability to cope, availability to the community in a wholly new way, and availability to the superior in a way never experienced before. Like the angel, the old man has become fully available to God and his people. The presence of such a man in a community is highly important. It would be a shame, therefore, to remove from a community of younger men, of men who are striving to grow toward all that chastity embraces, one who has spent long years in trying to achieve that goal. To separate him from the community would be to deprive the community of both wealth and life.

If chastity at a minimum means self-control, prolonged old age is a constant and continuing purification. The old man who tyrannizes the TV

room is extremely rare. Most old men have learned to be very accommodating to the needs and tastes of others. They may not always be the most up-to-date, but, more than in the case of others, it is clear where their heart is. Many of the elderly, at least, do not tend to be caught up in extraneous matters. As their life simplifies they center more and more on God. What they show us is that chastity engages the *whole* person, body and soul. There is room for no sort of uncleanness, no room for anything that stands between a man and God. What their lives say is that there is no room for hesitancy in the service of God--just as the angel is never the least bit hesitant in doing God's will. After his conversion Ignatius was a man of decision, of decisiveness. He expects his companions to be the same way. Unchastity is indecision, a wavering in the service of the Lord, a hesitancy, a weighing and measuring, a becoming disoriented, a faltering in mission and pilgrimage. Something unclean has been introduced which keeps a man from God. There is no room for that sort of faltering in the Society.

From these reflections on chastity we have some idea of the unwavering attitude in the service of God which is proper to the companion of Jesus during life and which is the background he brings with him to his sickness and to those faltering days before death.

The Example of Pierre Favre

Enflamed with the desire of serving God, Pierre Favre made a vow of perpetual chastity when he was twelve years old.²⁷ Chastity, however, is something that one--even the man who commits no sin against that virtue--must grow into, for chastity is far more encompassing than not committing sin.

When Pierre came to Paris he was a man tormented by scruples, not only about his daily actions but about his past confessions and former sins (he does not say what kind they were).²⁸ He was a man of indecision, leaning one moment toward marriage and then toward medicine and then toward law.²⁹ His was a gentle spirit but a highly tormented one.

Ignatius took him in hand and by his kind but firm advice gradually led him to an inner stability that fully expressed the vow he had taken as a youth. Even so, his *Memoriale* makes it abundantly clear what a distress-

ing experience sexuality was for him, even though others looked upon him as a saint. He rejoiced in the fact that he had a body, that he was not an angel, that he was split in two, because by that fact he avoided the terrible danger of turning from God in one irrevocable choice.³⁰

The mature Pierre (he died at the age of forty) was a delight to all who knew him. He was unwavering in his commitment, like the angels to whom he was profoundly devoted. He was a man of decision and clarity of vision. The perplexity of his early years was gone, and in its place was the singlemindedness of purpose that sums up what chastity is all about. In quiet obedience he tramped up and down and across the face of Europe, praying everywhere he went, fulfilling in time and space and in his body what the angel does in an instant. He had moved from being a frightened young man who was concerned with his own troubles to being a dedicated and balanced personality whose only center was God. He writes in the *Memoriale*:

On the feast of St. James a thought came to me that I had often had before. In order for a man to be better prepared for the reception of the good spirit, he ought to direct his energy primarily to the things of God. It is in this way that a man makes progress, not, as I have often done up to now, by seeking relief from troubles and temptations and sadness. For the man who seeks God and the things of God for the sole purpose of immediately getting rid of temptations and sadness shows himself to be immature and little appreciative of devotion except in times of trial. That would be to seek love out of fear of imperfection and misery. . . . Don't be content, therefore, with not going backwards, but look upward to growth and progress in the interior life. . . . Then you will come to the love of God for the sake of God alone.³¹

It is this growth into the love of God alone that marks the pilgrim's path, so that chastity is the normal environment of pilgrimage, the atmosphere in which the pilgrim walks, the breath of life which he breathes.

B. Obedience

Ignatius' one sentence on chastity might have stood as an entire chapter. After all, the final chapter of Part VI is only one sentence long. The fact that Ignatius uses the sentence on chastity as a sort of introduction to obedience suggests that perhaps in his mind chastity-obedience expressed a single reality. Both are concerned with being sent,

with being on pilgrimage, with centering on the divine. From the total availability of the angel who is ready to go anywhere at the least sign of God's will, we already have some idea of what Jesuit obedience demands. All that is said of angelic purity must be incarnated not only through chastity but through obedience, poverty, work, sickness, and death. The process of incarnation or incorporation, of becoming a body that is fully alive, sensitive in every detail like the angel to the divine attraction, begins in obedience, in the struggle with intellect and will; and that struggle as outlined in *Constitutions* [547] is marked by a *movement* from rigidity when one is young to suppleness when one is old brought about by spiritual death to self.

Embryonic vs. Mature Obedience

Sometimes an elderly Jesuit, because of his great simplicity, will be described as being "as obedient as a novice." Let us hope not! What is intended as a compliment is, in fact, a terrible condemnation, for the obedience demanded of the formed Jesuit goes far beyond that expected of a novice. At first sight, the texts written about the novices and about those with final vows appear deceptively similar and repetitious. More serious study, however, shows that much growth is expected to take place in the intervening years between novitiate and final vows. Growth does not cease at final vows; it continues for the rest of a man's life. It is not blocked, but profoundly enhanced, by old age. The novices are told, for example:

To make progress, it is very expedient and highly necessary that all should devote themselves to complete obedience, by recognizing the superior, whoever he is, as being in the place of Christ our Lord³² and by maintaining interior reverence and love for him.

That is obedience in an embryonic state. The body into which it will grow will demand of the formed not only that they observe obedience but that they be distinguished in it, that they go beyond obligation to the fulfillment of the least sign of the superior's will. With Christ in view they are to proceed in love rather than in fear, not missing any point of perfection that can be attained in the fulfillment of all the *Constitutions* and our way of life. Suddenly obedience blankets everything, everything

in the *Constitutions*, everything in our way of life, everything to which charity can extend obedience, so that the whole of life becomes a response of love to Christ.³³

That mentality will not be found in an old man unless he has been striving to be that way all his life. Here we seem to have returned to the ideal of angelic purity. The Jesuit is a man absorbed in Christ the way the angel is absorbed in God. Like the angel standing always in the presence of God, the Jesuit stands in the presence of Christ. At all times he must be ready to do Christ's least bidding known to him in an incarnational way not only through the command of a superior but by any indication of the superior's will. All the energy of the angels, as understood by medieval man, was directed toward the worship and service of God. They were looked upon as powerful personalities, very decisive, detached, ready with a kind of flaming ardor, totally dedicated to the service of God. For Ignatius, the Jesuit is a man who finds God in everything and directs all his energies toward fulfilling the will of Christ found incarnationally and historically in the will of the pope and the superior.

The kind of obedience practiced by such a man goes far beyond the apprentice kind expected of novices who are told:

They should obey entirely and promptly, . . . with becoming energy and humility, and without excuses and murmurings even though things are commanded which are difficult and repugnant to sensitive nature.³⁴

Some of the expectations here are rather negative. It is expected that novices will feel inclined to make excuses, to murmur, to find their nature repelled at times. They are told to be resigned and to practice abnegation by bringing their will and judgment to conform to the will and judgment of the superior.³⁵

Those with final vows, on the other hand, and a fortiori those who have reached a ripe old age, are told to obey with alacrity and spiritual joy. Years of practice should have eliminated reluctance, hesitation, grumbling. They are expected not to cling to any job or mission, even to the already manifested will of God if a new manifestation intervenes. They can leave a half-written letter of the alphabet unfinished if a new command appears. Their total attention is on what Christ wants of them

now, at this moment. What he wanted in the past does not distract them, nor what he will want in the future. To the novice nothing is said of blind obedience. Only one long practiced in obedience can readily renounce his own spontaneous opinion and devote all his energy (as Nadal describes blind obedience³⁶) to discovering not the difficulties in carrying out a command but all the possibilities there are in fulfilling it, searching out not only the ways of overcoming the difficulties and obstacles there are but of exploiting all the creative possibilities there are in carrying out the command. Only one fully convinced of the presence of Providence in his life can let himself be treated as though he were a lifeless body or an old man's staff. This is not the listless obedience of one who has no mind of his own, but the totally trusting obedience of one who is completely convinced that God works in human history through the poor and fallible instruments known as superiors.³⁷

The images of the old man's staff and of the dead body apply to all with final vows, but they are particularly apt for expressing the obedience of the old. Like the old man's staff which probes here and supports there without a will of its own, serving purely as the old man's instrument, so the old man himself is available as instrument to the superior and to God, to be used in whatever lowly way God or the superior may wish to employ him. Like the staff, the old man sometimes stands in the corner just waiting to be used. Like the staff or the dead body, he does not object or make a countermove. His own nearly dead body entrusts itself completely to God and the superior. The old can look back and trace the hand of God in their lives. They trust that the pattern begun in their youth will continue until death. With the old man Simeon their eyes have seen the salvation which God has prepared for his people. With the old widow Anna they can speak of the redemption, for they have experienced themselves as redeemed. They can leave the letter unfinished, not because the letter is no longer important, but because they are no longer attached to it despite its importance.

In this mature kind of obedience, Ignatius has described the characteristics of men who have become deeply saturated with the life of the Society, who have been incorporated much more profoundly into the social

body of the Society than is the case of mere beginners. These are men ready for any mission, for that deeper incorporation which means full participation in the work of the Society, in fulfilling the Society's contract with the Church. Or if, by reason of their old age, they are somewhat beyond pilgrimage and mission as ordinarily understood, they are still willing to enter in a new and even more profound way into the Society's work of advancing the Kingdom of Christ.

The corporate nature of that work can hardly be better expressed than in the description of obedience which calls upon a man to set aside his own inclinations, his own opinions, his own judgments. He is to join himself wholly with the superior not simply in getting the thing done but striving in every way he can to grasp and accept as his own the judgment and will of the superior so that they are one in effort, thought, understanding, and decision:

The command of obedience is fulfilled in regard to the execution when the thing commanded is done; in regard to the willing when the one who obeys wills the same thing as the one who commands; in regard to the understanding when he forms the same judgment as the one commanding and regards what he is commanded as good. And that obedience is imperfect in which there does not exist, in addition to the execution, also that agreement in willing and judging between him who commands and him who obeys.³⁸

The novices have been told to recognize the superior as being in the place of Christ our Lord and to maintain interior reverence and love for him.³⁹ Ignatius expands on this idea when legislating for the formed Jesuits: "from their hearts they should warmly love their superiors as fathers in Him."⁴⁰ The interior reverence and love of the novice has grown to a warm external relationship as well, the kind of loving, confident relationship that a grown son has to his father. Between such there are no secrets:

Thus in everything they should proceed in a spirit of charity, keeping nothing exterior or interior hidden from the superiors and desiring them to be informed about everything, in order that the superiors may be the better able to direct them in everything along the path of salvation and perfection.⁴¹

Obedience of the Elderly

One who lives a life like this approaches sickness and death in the same manner. He is wholly open to the superior, conceals nothing from him, leaves himself totally at the disposition of the superior, convinced, as he has been all his life, that he can find God's will for him more in the decisions of the superior than in his own desires and inclinations. Ignatius has no use for direct pipelines to God. He does not maintain that the superior has one either, but he does maintain that God works through the superior:

All should have recourse to the superior for the things which they happen to desire; and without his permission and approval no individual should directly or indirectly request, or cause to be requested, any favor from the sovereign pontiff or from another person outside the Society, either for himself or for someone else. He should be convinced that if he does not get that which he desires from the hands of the superior or with his approval, it is not useful to him for the divine service; and that if it is useful for that service, that he will get it with the consent of the superior, as ⁴²from the one who holds the place of Christ our Lord for him.

The spirit of obedience does not somehow change when a man grows old and sick. What guided him in life will guide him also in death. Old age and sickness are not some sort of interim between life and death; they are simply one way of being alive.

Observations

Although chastity, striving to imitate angelic purity, may sum up the whole of Jesuit life, it is in obedience that Ignatius wants his sons to be distinguished. If chastity means availability to God and to his people, obedience means availability to the superior; it also leaves little room for attachment to things. It is through obedience that a man will ultimately know what chastity demands of him, that is, how he is to be available to God and to his people. Oddly enough, to put it another way, it is through obedience that chastity becomes incarnate, that chastity enters into the flesh and blood of life.

Old age is anything but an obstacle to obedience. A man should grow

in it throughout his life to become more and more available, available in new and more demanding ways. His life becomes one of constant surrender to trust in Divine Providence. As his life deepens in faith he moves more freely amongst the people and things that surround him. His prayer becomes simplified as he becomes more whole, more in touch with his total self, his body, his feelings, his desires, his aspirations, his dreams, the world in which he lives. Obedience so penetrates his life that with a powerful sense of freedom he is no longer scattered amongst many experiences, but experiences instead a oneness of God's presence and activity that unifies his whole being in the flesh at the very time when he begins to experience that dissolution which leads at last to the breakdown of the body and death. That sort of living experience is an asset to a community, giving it strength and hope and a joy in life that is priceless and not to be found in great abundance anywhere in the world.

The Example of Jerónimo Nadal

When Everard Mercurian was elected fourth general of the Society in 1573, Jerónimo Nadal was sixty-six years old, and he asked to be relieved of any further responsibilities in the government of the Society. He was worn out from all his labors and found travel difficult. He wanted to give a final touch to his writings on the Institute and to those in refutation of heretics. In 1574 he retired to a small, obscure college at Hall near Innsbruck, not only to write but to attempt to fulfill a dream of a house of writers who could assist and inspire one another in their work. As rector, Peter Canisius did not think the time was ripe. The necessary books were not at hand. Nadal's insistence on alternative solutions taxed the rector's patience, and yet the sick old man managed to find enough to do and worked with all the energy of a young man, "happy in his nest," according to Canisius. He studied and wrote without worrying about the cares of the house, was a most agreeable companion, and gave the community two exhortations each month. Although his health problems began to increase, he tried to remain totally at the disposition of the Lord by means of his superior.

By the end of 1576 he had finished his book of meditations on the Gospels, the Scholia to the *Constitutions*, and his instructions and spiritual writings. Having been sick all year, he realized that he could no longer work as hard as formerly and that he would not be able to complete his writings against the heretics. He proposed to Father Mercurian that he spend the rest of his life in prayer and in preparing for death, and, so that he might not be without work if his health allowed it, that he go to Venice to hear confessions and eventually die in the professed house. The doctors wanted him out of the climate around Hall, although he himself had no great expectations and was not much concerned about being healthy or sick.

He wrote to Mercurian: "I am an old man, sick and worn out, but with the grace of God I feel greater magnanimity of soul than ever before."⁴³ Mercurian told him to go to Venice or Milan or Rome, whichever he wished. Nadal replied that he was inclined to go to Rome, to be with the general and to be buried with the other early Jesuits, and said he would determine that in Venice, although he was not sure he could travel. The provincial, Father Hoffaeus, sent him by litter from Innsbruck to Verona, and he finally arrived in Venice in September, 1577; he stayed there for several months before going on to Rome. Although the old man's change of moods had been hard on the Jesuits in Germany, Ribadeneyra assures us that at the novitiate in Rome his final months were marked by humility, obedience, contempt of self, and all the other virtues.

In his final years Nadal may have been a bit querulous, as the old often are, as we all are when the pressures of ill health are on us. That is a problem the angel does not have. But the single-mindedness of chastity-obedience by which Nadal strove to imitate angelic purity did not desert him in his old age, nor does it ever desert the old who had it in their younger years.

On Ch. 2. POVERTY

Chapter 2 of Part VI on poverty describes a further descent into the real, a further incarnation of the abstract or ideal, a more profound mov-

ing into the material world that surrounds us. The centering on Christ, the availability for mission, become more real as they demand freedom from the more attractive things of this life.

Although it might seem a bit fanciful, it might also prove quite profitable for us to try to extrapolate from angelic purity to religious poverty. We begin with the angel as a very decisive personality, freely and totally committed to the divine service, standing always in the divine presence in contemplation and immediately ready for any service. Angelic purity suggests a kind of transparency before the divine, a being-filled-with-radiance from the Trinity, so that there is a kind of single-mindedness of purpose, a total concentration on God. Chastity is an attempt to imitate in the flesh this singleness of purpose whereby one can recognize in the Lord the beauty of other persons and praise God for it while not being turned by their beauty and attractiveness from working for one's neighbor, which for the Jesuit implies and demands instant availability for any work whatsoever in any part of the world. Obedience suggests something similar: Just as the angel is so caught up in the fulfillment of God's will that he is in no way distracted by his own will or the will of anyone else, so should we seek nothing but the will of our Creator and Lord. In the same way, a person thoroughly committed in this manner, with his mind wholly fastened on God and the accomplishment of his wishes, has no eye for material possessions. Just as beautiful bodies hold no attraction for angels, so material possessions move them in no way. It is that freedom in the presence of other persons and things that we are called to imitate in chastity and poverty. The incarnation of that freedom before material possessions is religious poverty: an attitude of profound reverence toward things which respects the inner beauty of their being and praises God for it, but which contains a nonattachment which shies from possession and makes use of things only as instruments for carrying out God's will.

Growth in Poverty

The rich young man of the gospel had turned away from the call of Christ sad and dejected because he had many possessions and could not part

from them. The novice in the Society is taught to dispossess himself spiritually of whatever he owns. He is to act as though he has nothing by not using whatever he actually does possess.⁴⁴ Those with final vows, however, have dispossessed themselves completely so that they not only cannot use what they own but simply cannot own, nor can they inherit for themselves. They are so to be without material possessions as to stand in perfect freedom in the face of the whole of creation.

The novice is told he should love poverty as a mother, should occasionally feel some of its effects, and should be ready to get rid of whatever temporal goods he has whenever the superior might command it.⁴⁵ Ignatius continues to urge those with final vows to love poverty, not now as a mother, but as "the strong wall of the religious life"⁴⁶ which is to be preserved in all its integrity. The professed, in fact, are required to promise not to change anything in the Society's *Constitutions* regarding poverty unless to make it stricter.⁴⁷

Ignatius does not introduce into his legislation on poverty the image of availability expressed in the dead body or the old man's staff which he used in the section on obedience. We would not call a dead body or a staff particularly free, but we could call them totally detached, desiring nothing, wanting nothing, having nothing. Poverty for the formed Jesuit is not some abstract ideal. He experiences the effects of nonownership all the time. Poverty enters into every cranny of daily life. He can delude himself by substituting a false sort of obedience for poverty, acquiring many things through the permission of superiors. But if he faces the material world seriously and responsibly, then he knows that it is not his own. It is at his disposal only for the better carrying out of divine worship and the mission he has received from God through his superior. The angel without a body might not need the assistance of other bodies. To try to imitate the angel means to strive for that same sort of freedom, not to do without entirely the way the angel does, but so to be caught up in mission as not to be distracted by anything material, so to be caught up in mission that the material enters into consciousness only insofar as it affects and furthers mission. The ardent flame of the angel cannot be dimmed in any way when it comes into contact with the nitty-gritty of every day, but only

burst into a flame which is more intensive, brighter, and more vibrant.

The difference between poverty in its first beginnings and in its mature form can best be seen in the elderly and the way some of them live. For them poverty is not so much the source of inspiration and nourishment (mother) as it is an enduring habit, a strong wall that has protected them for years, a source of peace and tranquillity.⁴⁸ Their lives are basically simple without much need for frills or entertainment. Perhaps they have tried the frills and found them unsatisfying; perhaps without trying them they have discovered over the years the beauty and the quiet calm of a life of simplicity. They have verified through their own experience the Ignatian insight that the enemy of our human nature attacks the rampart of poverty vigorously and incessantly, conniving to twist interpretations and introduce innovations which destroy the original spirit intended by the founder. The elderly in the Society counter that attack by the simplicity of their needs derived from a long series of deliberate choices.

All their poverty, however, is not a matter of choice, as reflection plainly shows. Part of the poverty of old age is that through death the old are gradually being deprived of their friends. They need new friends, and they especially need young friends who are not always dying off, who can give some sense of continuity and future to their lives. Otherwise, the experiences of the present are no longer memorable experiences and they are forced to live in the past. Those who are caught in the deadly routine of the nursing-home schedule with no new faces and no excitement to break the monotony have no choice but to nourish themselves on memories of long ago. One reason why ninety-four-year-old Connie Mullen at the Oregon novitiate in Portland is still very much alive is that he has a new group of novices to teach Latin to each year, a new group of eager young people to tease him and challenge him, to give strength to his stooped body and determination to his shuffling gait.

Observations

Sickness and old age do not bring some sort of false relief from the burdens of poverty. They simply focus poverty better, make it more real,

for sickness and the weaknesses of old age are simply poverty brought to experiential fullness.

We shall have more to say about that when we reach the chapter on death and dying. For the moment, suffice it to say that religious poverty and old age go hand in hand, not in the disgraceful way poverty often accompanies old age in secular society, but in the beautiful way simplicity adorns a Zen vase. Poverty graces the old even more than it does the young. Poverty is the jewel in the crown of old age, richly resplendent sign of "the man who has everything." Long years of frugality have not cheapened him or made him stingy; they have simply taken away his need.

The shuffling feet of the elderly, the bent figures, the hard-of-hearing ears, the half-blind eyes, are not merely evidence of a growing incapacity for work. They are also signs, signs of bodies that have entered more fully into a more demanding, a more exacting, and a more exhausting poverty. One who shuffles has a more profound poverty than one who has to walk because he has no car. One who can no longer stand up straight is infinitely poorer than the one who wears secondhand clothing. One who has difficulty hearing is more bereft than one who has little money. One who can hardly see is more deprived than one who does without a TV set. In the incarnational system of Ignatius, the spirit is simply in the process of descending into the confining and constricting limitations of matter, a process which at the same time means that the capacity of matter is being expanded; through the presence of spirit, matter is transformed and is able to express itself more fully. The shuffling feet say that even weariness and weakness cannot take away readiness to do God's will. The bent figures are not bowed internally except in adoration. The hard-of-hearing ears are still capable of grasping and understanding the least whisper of the Holy Spirit. The half-blind eyes can see the will of God in every event of a quiet and half-hidden existence.

The Example of Diego Laynez

When the Society was founded all of the first Jesuits were already ordained priests who were constantly on the lookout for other capable priests

to add to their number. Diego Laynez introduced a problem into the Society by suggesting the idea of seminaries, colleges where young Jesuits could be trained before ordination to the priesthood. The early companions had discovered that it was too difficult to study and beg for a living at the same time. If young Jesuits were to be trained, they would have to be supported by some sort of stable income, a serious problem for men to whom poverty was an integral part of the pilgrimage they had vowed.

If Laynez raised a problem in poverty, it was not because poverty was a problem to him. Brilliant son of what today would be called middle-class parents, he plunged into poverty like a fish into its native stream. He worked so hard in conditions of extreme poverty that even before the companions reached Rome he had become very sick and had to go to a hospital for the poor, where he was restored to health. At the Council of Trent he refused to conform to the elegance of the other delegates from Spain, but wore the clothing of what he claimed to be: a poor, hard-working priest. He preached in the slums and practiced what he preached. Even when he was invited to a papal audience, his coat was threadbare and his shoes were worn.

On the other hand, Laynez was capable of pointing out clearly and sharply that a "small, stuffy oven of a room" with a couch and a trundle bed and a chest (on which Salmeron slept the first night) and no room to move about in was not exactly adequate for the needs of the two papal theologians who had been sent to Trent and the lay brother who had come with them.⁴⁹

Only a few weeks before he died, Laynez, as general, had Polanco write to all the provincials that they should be careful lest they be too indulgent in matters of poverty or too strict in not allowing the necessities of life. He was particularly concerned that

. . . some of Ours are beginning to reach out too far in seeking every convenience in food and clothing and books and other things. When they are deprived of these things, since they have become fond of them, they are quite resentful. They are likely to become soldiers of Christ our Lord⁵⁰ who are far too delicate for what our Institute demands.

Pilgrimages were not designed for the effete.

On Ch. 3. OCCUPATIONS TO UNDERTAKE AND TO AVOID

Chastity engages the whole human person, soul and body. Obedience moves that person into the world of action where he is confronted by the attraction of things and the challenge of poverty or freedom in their presence. In that material world in which a man must live and move, there is much to be done for the glory of God. Some of it is appropriate for a Jesuit, and some is not.

Our spontaneous understanding of the title of chapter 3 of Part VI is "Work to Do and Work to Avoid." As such it would have little to say to those who are bedridden or retired. "Occupations," however, is a word that embraces a great deal more than "work." "How Jesuits Should Occupy Themselves or Employ Their Time, and Things They Should Avoid" might give a better idea of the intent of the chapter. Even the old and the bedridden have to occupy their time. In doing so, do they share anything in common with those who are younger and more vigorous?

In the first version of the *Constitutions* (text *a*) Ignatius had simply indicated things to avoid in view of the fact that Jesuits have to be ready at every moment to go anywhere in the world. In the final version (text B) he gives some positive indications of what is expected of a man who has been through long years of difficult training preparing him for final vows. The elderly, of course, have been trained not only by the long preparatory years of the Society but by even longer years in God's own School of Life.

Bodily strength is one of the limiting factors determining a man's activity, but, whatever their age, fully incorporated members of the Society are expected to be men of considerable spiritual maturity:

. . . it is presupposed that they will be men who are spiritual and sufficiently advanced to run in the path of Christ our Lord to the extent that their bodily strength and the exterior occupations undertaken through charity and obedience allow.⁵¹

We can suspect what Ignatius might have included in this chapter if we reflect for a moment on the way an angel is occupied. The angel is always in contemplation in the presence of God. The angel is often engaged in some work on behalf of human persons, but is more attached to God than to the work and so at the same time is ready for a new occupation at God's

command. Since the angel is immediately available to God and responds only to God's will, there is no occupation to be avoided on principle. To *incarnate* that situation, to live it out in the flesh, means that one's life is to be contemplative according to all the ways of contemplating open to an en fleshed being; at the same time, one is to be open to work on behalf of one's neighbor, but in such a way as to be available instantly for a different work, an attitude which precludes work demanding by its very nature long-term commitment on the part of an individual person. (Long-term commitment on the part of the group is quite another matter.)

Contemplation

Ignatius does not consider the nature of that work in this chapter. It has already been outlined in the Formula of the Institute. Rather he limits his observations about the occupations Jesuits should be engaged in to remarks about the contemplative manner of their life which gives life to all their apostolic activity: "prayer, meditation, study, . . . fasts, vigils, and other austerities or penances."⁵²

It is not surprising, therefore, to find Ignatius saying that the mode of life of a formed Jesuit is to some degree contemplative.⁵³ Every Jesuit is to occupy some of his time and energy in prayer, reflection, study, penance. All of these are ways of contemplating in the flesh, of being in the presence of the Lord. "Reflection" is instantaneous for an angel who has no flesh; there is no need for study. We reflect and study because we occupy space and time and are capable of learning and of changing our minds.

Discreet Charity

For the healthy man, too, fasting and other ways of doing penance are simply forms of praying with the body, ways of saying something to God, ways of contemplating the mystery of the source of life and the Word made flesh. The norm for this mode of life is not simply what working for the neighbor will allow. For one in the flesh the norm is "discreet charity":

Therefore, in what pertains to prayer, meditation, and study and also in regard to the bodily practices of fasts, vigils,

and other austerities or penances, it does not seem expedient to give them any other rule than that which discreet charity dictates to them, provided that the confessor should always be informed and also, when a doubt about expediency arises, the superior.⁵⁴

What would the confessor or superior judge to be discreet? Charity is discreet when two things are kept in mind: (1) charity, the good of those with whom or for whom one is working; (2) discretion, the good of the man himself:

The following statement is the only one which will be made in general. On the one hand, the members should keep themselves alert that the excessive use of these practices may not weaken the bodily energies and consume time to such an extent that these energies are insufficient for the spiritual help of one's fellowmen according to our Institute; and on the other hand, they should be vigilant that these practices may not be relaxed to such an extent that the spirit grows cold and the human and lower passions grow warm.⁵⁵

What Ignatius says in this section reflects a passage from Ludolph the Carthusian's *Life of Christ* in which he writes of Jesus' experience in the desert:

Carefully consider here and reflect on the Lord Jesus and how many virtues he shows you. For he goes into solitude, fasts, prays, and watches at night; he lies on the bare ground and sleeps; and he lives peacefully and humbly with the wild beasts. Be compassionate with him, for his life is always and everywhere painful, and especially here, and learn from his example to exercise yourself in the same way. For four things are touched here which are proper to spiritual exercise and which greatly help one another: solitude, fasting, prayer, and penance. Through these we can best arrive at purity of heart, which is greatly to be desired because in a way it contains all the virtues and excludes all the vices, since purity of heart is not compatible with vice or the absence of virtue. . . . Therefore, what is required is fasting and penance, discreet, however, for the indiscreet always gets in the way of what is good. . . . Therefore, with all your heart and all your energy strive to imitate the Lord⁵⁶ Jesus in solitude, fasting, prayer, and discreet penance.

In the next chapter it will become clear that ill health does not destroy the apostolic effectiveness of the elderly even though it may remove them from their ordinary apostolate. The healthy man, on the other hand, is not to bring about in his own body the weakness that nature brings to

the elderly, for that would be to do harm to his apostolic labors.

Contemplation and Ministry

For a Jesuit, just as for an angel, the contemplative life and the life of ministry are intrinsically linked together. Ludolph writes of the angels:

When angels are ministering to us, since they are where they work, they see God face to face in heaven; for although they are sent, nevertheless they see the Father, because they are always present to him through unclouded vision; and since God is everywhere, they see him on earth. Even though sent, they stand before the Lord, because wherever they go, they move in the presence of him who is everywhere. When they come to us they fulfill a mission exteriorly, but in such a manner that through contemplation they are never absent interiorly; although they are sent on a mission for the sake of men, nevertheless they do not withdraw from contemplation of the divine but stand before God in continual contemplation.⁵⁷

From the beginning of their training, Jesuit novices are taught not to be spiritual schizophrenics but to seek God in everything.⁵⁸ By the time they reach old age the seeking should be transformed into finding.

The Role of the Superior

With the angel as model both for contemplation and for apostolic work, it was easy for there to be an imbalance one way or the other; hence the need for the confessor or the superior to be well informed. Although in Ignatius' day the tendency was toward excess in prayer and penance, he indicates that the superior is to intervene in case a man fails either by excess or by defect. In our own time the pressure of apostolic work has developed a tendency toward not putting enough time and energy into quiet and some sort of penance. The 31st General Congregation lists among other reasons why there is little proportion between the great energy we put out and the work we actually accomplish: "our neglect of 'moderation in labors of soul and body.'"⁵⁹

Everyone needs time for himself. Jesuits caught up in a strenuous apostolic pursuit tend (like diocesan priests) to cut back in areas that are vital to a well-balanced apostolic and human life. The contemplative

mode which is the backbone of the apostolic life is modified to such an extent that apostolic work becomes mere human activity. Prayer is sacrificed for work. Reading is set aside to help a neighbor. There is little time for reflection because there is too much to do. Eating, which is a contemplative activity both in monasticism and in the Society, becomes eating on the run, which not only does not feed the spirit but either ruins the stomach or leads to excessive weight. Sleep, although not exactly contemplation, is closely related to it and is a prerequisite for it, and cutting into sleep tends towards exhaustion and leaves little energy for prayer. It is not old age, but the disintegration of contemplation, that leads to the disintegration of the apostolate and of the apostle.

Occupations to Be Avoided

The occupations to be avoided by Jesuits (the list is not very long) are not nearly as significant as the reasons for avoiding them. There are important things to do which are proper to our Institute and which frequently demand our presence. Consequently, to be ruled out are certain things which are readily available to the faithful through the efforts of others and which demand considerable effort and great regularity of time and place, like choir every day and singing the long, complicated Masses and offices customary at that time. To be avoided is whatever would demand long-term commitment on the part of the individual Jesuit so that he could not be ready at a moment's notice to go anywhere in the world. An example of this would be to have the *responsibility* for the care of souls (a curacy, which goes far beyond the pastoral-care activity in which the early Jesuits were much engaged), and the direction of women in the sense in which other religious orders of men were related to religious orders of women. Because the Society's purpose is spiritual, Jesuits should not be engaged in secular occupations, and in order to preserve peace and good relations with others they should not become involved as witnesses in court cases unless conscience demands it. All this is an attempt to put in incarnational terms the attitude of an angel who contemplates the divine presence and is ready for any task. The regularity of choir might also

imitate the angelic choirs, as contemplatives, yes, but as ready to be sent anywhere on any task, no.

It is just that contemplative mentality and that constant availability that the Jesuit must bring with him through life to those final years when the body begins to slow down. He cannot suddenly become a contemplative when he first becomes sick or begins to feel old, nor is he called to a shift from that contemplative and available mode to something else when he begins to grow old. There is a rich continuity in his life that reaches its fullness in those final years of contemplation and apostolic endeavor.

Observations

This chapter has as much to say to the sick and the elderly as it does to the young and the healthy. The infirm and the old are graced people, and the Society is graced in them. The old have time; indeed, after their long years of service they need time to be quiet, to be reflective about their lives. They have much to absorb from their own past, to integrate, to find meaning in. They have been forced by nature itself to slow down, to take time, to become more interior. They need to read, to listen to music, to watch the sunset, to feel the flow of the river. But as their bodies wear down and their eyes give out and their ears, there is less of reading, less of listening, less of watching, and more time for reflection and prayer. There need be no break here in the continuity of their vocation. In spite of the physical appearances, this wearing down is not simply an experience of disintegration; it should also be an experience of growth, of moving more deeply into what one is called by his vocation to be. Old age forces a man more deeply into his body, into an awareness of its limitations. His aches and his pains have to become ways of praying, of expressing what is in his heart. This he can more easily do if, as a young and vigorous man, he has already habituated himself to praying not simply with his head or even his heart, but with his whole body, if he has deliberately chosen to a limited degree what nature forces on him when old. The very existence of the elderly man becomes at last a bodily mor-

tification that is a visible prayer rising up to God. Contemplation in action has come to a sort of fullness in his own body: he *is* a prayer; in all he does he *acts out* his contemplation of his Creator and Lord.

The Example of Ignatius

Ignatius is so often thought of as the organizer and administrator that many forget that he is a man with great gifts of prayer. Nadal points to him as the model for all Jesuits. He is, first of all, a true contemplative:

. . . we know that Father Ignatius received from God the singular grace of freely contemplating the Trinity and of resting in it. One day he would be led to contemplate the whole Trinity, be drawn to it and be completely united to it in great devotion and consolation; another day he would contemplate the Father, or the Son, or the Holy Spirit. He enjoyed this contemplation frequently at other times, but especially (and almost as his only prayer) during the last days of his pilgrimage.⁶⁰

His gifts of contemplation did not distract from his apostolate. Nadal continues:

Father Ignatius enjoyed this kind of [Trinitarian] prayer by reason of a great privilege and in a very special way, and this besides, that in everything, in his actions, in his words, he experienced and contemplated the presence of God and the sweetness of spiritual things, so that he was a contemplative right in the midst of action (a thing which he used⁶¹ to express by saying: God must be found in everything).

This sort of growth should be normal in the life of a Jesuit as he grows toward the role of senior citizen in the Society, for Nadal is convinced that the gift of Ignatius was not supposed to be limited to him alone:

We have seen that grace and interior light break forth on his shining countenance and in the dynamic decisiveness of his actions in Christ, much to the wonderment and consolation of us all, and we have felt something of that grace diverted, as it were, to the rest of us. The same privilege, therefore, that we understand was granted to Father Ignatius we believe has been conceded to the whole Society, and we are confident that the grace of that prayer and contemplation has been prepared in the Society for all of us, and we maintain that it is linked with our vocation.⁶²

He spells out his conclusion:

Since this is so, let us place the perfection of our prayer in the contemplation of the Trinity, in the love and union of charity, to be extended to our neighbor through the ministries of our vocation, ministries which we easily prefer to the sweet taste of prayer.⁶³

On Ch. 4. DEATH AND DYING

We have moved steadily deeper and deeper into the limitations of corporal existence, at the same time maintaining an inner spirit wholly centered on God after the manner of an angel. The purity of the angel is the ideal. A profound awareness of the body envelops the command to imitate that purity of concentration and availability through chastity. Obedience also is not simply of the mind and spirit but deeply corporal as is poverty. It is within the limits of a material universe that a man obeys, so that whereas an angel is where it is sent simply by wanting to be there, a man must travel. Travel is at the heart of the Jesuit vocation. It is the human, bodily way of expressing the availability of the angel. At the heart of that travel is detachment, a spirit of the utmost poverty, detachment from home and country, people and possessions, an attitude of unattached availability nourished in the mind and body by prayer and penance.

The deepest engagement with matter, however, that in which the spirit experiences to the full the limitations of the material universe, is sickness and death. Sickness is that profound stripping of the spirit which prepares for the ultimate poverty and the final pilgrimage which is death. This is the subject of chapter 4 of Part VI of the *Constitutions*.

Ministry of the Sick and Dying

Contemporary writers tell us that the sick and dying and the elderly have a ministry to perform and that we should not deprive them of it, nor deprive ourselves of it. Ignatius takes the same approach. Although he shows great concern for the sick and the dying (he does not mention the elderly), his first words regarding both sickness and death are not about our ministry to the sick and dying but about the ministry of the sick and dying to other people, of the edification they are to give through their

example of patience and fortitude and faith and hope and love, and specifically to the people who live in the same house:

Both during his whole life and also and even more at the time of his death, each member of the Society ought to strive earnestly that through him God our Lord may be glorified and served and his fellowmen may be edified, at least by the example of his patience and fortitude along with his living faith, hope, and love of the eternal goods which Christ our Lord merited and acquired for us by those altogether incomparable sufferings of His temporal life and death.⁶⁴

The old, the retired, have a sense of being useless. Not so, according to Ignatius. Even the way they go about being sick can be apostolic. Living the gospel, and especially the passion, always has a greater impact than preaching it. Dying, moreover, according to the above statement, is the peak of apostolic activity. Whether public or private it is the full surrender of oneself, one's whole being, to God, and that has a powerful impact on all those whose lives are touched by the dying man.

Sickness as Ministry

Besides that sickness which is "unto death," there are at least three other kinds of sickness. The first is, so to speak, a part of every healthy person's life, a temporary and passing phenomenon which disrupts for the moment the peaceful flow of life but does not change its course. The second is more permanent in nature, like diabetes, but does not radically alter the course of one's life. The third intervenes in such a way as to give a wholly new orientation to life, like crippling arthritis or an injury which confines a person permanently to a wheelchair or to bed.

These other kinds of sickness Ignatius provides for in other parts of the *Constitutions*. On the one hand, sickness of a more permanent nature can be a sign that a man is not called to serve God in the Society, and so it can be a reason for nonadmission or even for dismissal. On the other hand, sickness, whether temporary or permanent, is as much a gift as is health and should be accepted as such "from the hand of our Creator and Lord."⁶⁵ Today many would challenge the concept of sickness as a gift from God. Ignatius would probably not argue with them since what he has in mind is the incredible creativity of God in drawing goodness out of the sickness

and making it productive of life: "In their illnesses all should try to draw fruit from them not only for themselves but for the edification of others."⁶⁶ Illness has become not only sanctifying but apostolic as well. In other words, life goes on. Sickness may be an interruption of activity, but not of a Jesuit's life, which in all things bears upon his own growth and the growth and progress of his neighbor. Sickness, which is a kind of physical bogging down, is not to bog down his spirit. Even confronted by the most severe of bodily limitations, that angel-like single-mindedness of purpose is to continue. The same sort of awareness of divine presence and the same sort of readiness for any command that characterize the angel are to be at the heart of the sick Jesuit's life:

In time of illness one ought to observe obedience of great integrity not only toward his spiritual superiors that they may direct his soul, but also and with equal humility toward the physicians and infirmarians that they may care for his body.⁶⁷

To be sick is not to be cheated of life; it is a call to humility and patience. To be sick is simply to be in a new and different situation, like being transferred from university work to a parish or to community organizing on skid row. The same virtues are called for, but they have to be practiced in a new way in new surroundings. Nothing else has changed:

Furthermore, the one who is sick should, by showing his great humility and patience, endeavor to give no less edification in the time of his illness to those who visit him and converse and deal with him than he does in the time of full health, for the greater glory of God.⁶⁸

The Fruitfulness of Sickness

Ignatius is concerned that great care be shown for the sick. In an apostolic organization fruitfulness is likely to be measured by productivity, and the sick do not seem immediately productive. For Ignatius, however, fruitfulness is really always a matter of cooperating with Divine Providence. Divine Providence is at work in the sickness, directing and guiding a man through the superior and his ministers. The fruitfulness of the sick man, therefore, lies in leaving everything in their hands and doing nothing himself except exercising his patience and obedience.⁶⁹ This

is what angelic purity means: to let nothing get in the way of the service of God and neighbor.

Just as chastity is linked with travel, so also is sickness in a negative way. Chastity enhances availability; sickness would seem to impair it. Not necessarily so. Experience may show that a particular person who has bad health in one region would have better health in another and be able to do more for the glory of God.⁷⁰ But experience may also show that even with bad health he can do more where he is than somewhere else. It is for the superior to decide. The sick man remains available even in his sickness, available to be sent where he would have better health, and available to stay where he can glorify God in his sickness. Bodily health is not the prize, but the glory of God.

Old Age and Ministry

What has been said of sickness that is simply a part of life certainly applies to sickness that is "unto death," especially that sickness we call old age. As indicated above, Ignatius does not say anything about growing old. Nor did many of the early Jesuits succeed in that respect. Theirs was not a geriatric age. But we can conclude from all that Ignatius says about sickness that the time of old age can be just as apostolic as any other time of life.

Someone said recently that, when a few years ago during a gasoline shortage the French government established a speed limit for the first time, the auto makers countered with the slogan: "A nation that cuts speed is a nation that is growing old." The implication, of course, is that there is something bad about growing old. Age used to suggest a certain excellence, as in wines, or a proven reliability, as in the old established products, but a few years ago even Old Dutch Cleanser became New Dutch Cleanser. We are bombarded with "new and improved" products, but mostly by products that are new and not improved. Business and other establishments, however, still delight in displaying signs like "since 1776" or "since 1928." Not all elderly Jesuits, though, are "aged in wood," and the conjunction of "wise" and "old men" expresses a hope rather than a promise. One can, however, hope. When there is life in those old bones, the same old principles

apply for Jesuit living. A Jesuit may retire from work, but he does not retire from living, and it is his living, not his work, that is apostolic.

If we return to the model of the angel, we can get a better idea of how to approach old age. The angel, obviously, does not grow old and become feeble. It is not in that respect that the angel is model. The angel is model in the single-mindedness of prayer and service, of commitment to God and to people. What the angel lives out in the fullness of spirit we are to live out in all the limitations of body. Contemplation and readiness to serve are lived out in different ways according to our bodily conditions. It is one thing for a young and vigorous man to be ready to go anywhere in the world, and it is another thing--Ignatius would suggest, an even more profound living out of the Jesuit vocation--for an old man to be ready for whatever service he is still capable of giving. The old man is simply forced by the limitations of his body into a new way of living the old way, that is to say, a new way of doing the same old thing, the only thing he really knows, the service and praise of God and the service of God's people.

Because the service of God and his people is done in a new way, a different way, because it is unfamiliar, frequently less productive and sometimes apparently even nonproductive, the old man is likely to look upon himself as useless or a burden on the community. This is a sad thing to witness, for it is the extreme of falsity. Ignatius saw the apostolic activity of his men as encompassing far more than the accomplishment of work. Its essence was an *interior* transformation that gave life to whatever they did. Productivity is not the only sign that one is serving God and his people.

The Final Fullness

At this stage the process of incarnational descent is not yet completed. There is more. The *Suscipe* has yet to be lived out to its fullness. "Sickness is often such that it greatly impairs the use of the mental faculties."⁷¹ If poverty is to be complete, the memory will gradually disappear. A lapsed memory is a far more difficult deprivation to sustain in faith than not having steak for dinner. The mind is likely to

lose its sharpness: a terrible loss for one who has been rich in intellect all his life. Difficulties arise in the ability to communicate and a sense of loneliness develops, a sense of loss of companionship. The outside world grows dim, and one is left only with one's own inner life. All one's dreams are gone: my entire will.

In this totally poor and deprived condition Ignatius sees the need for help. He makes no further comments on the ministry of the dying man to the community, but moves to the ministry the community should have for him:

. . . through the vehement attacks of the devil and the great importance of not succumbing to him, the passing away is itself such⁷² that the sick man needs help from fraternal charity.

Dying is not simply a personal but also a community project. The dying man should receive all the helps the Church can give him (was it not the ultimate poverty for Ignatius to die without the sacraments?), and he should receive the support of the prayers of all who live in the house. Ignatius adds:

Besides others who may enter to see the sick man die, in greater or less numbers according to the superior's judgment, some ought to be especially assigned to keep him company. They should encourage him and recall to his mind the⁷³ helpful thoughts which are appropriate at that moment.

But even for the valiant there comes an end, and the poverty we call death is the final fulfillment:

When in time he can no longer be helped, they should commend him to God our Lord, until his soul now freed from the body is received by Him⁷⁴ who redeemed it by that price so high, His blood and life.

Observations

Dying is simply a way of living, and so is being sick, and so is being old. The task of the dying man is simply to die and to die well, to summon up in himself all the energy of his whole life and to pour it out in the most fully deliberate act of love and obedience, the consummation of his life of chastity and the ultimate act of becoming poor.

That is why we need older people around: to tell us the full extent

of our self-giving, to point to the fullness of poverty, to those areas in our lives not yet fully claimed by Christ. We need to know the journey's end and to prepare for it, not as something to be dreaded, but as offering and sacrifice and engagement to be achieved. The angel-like existence to which we are called must take new material shapes and forms, new configurations that show forth the beauty of the one who became poor for our sakes, emptying himself and becoming obedient even unto the uttermost limitations of dying--to the glory of God the Father.

The Example of Peter Canisius

Ignatius died at 64, Xavier at 46, Favre at 40, Laynez at 53. Nadal died at 73, a ripe old age in those days. Peter Canisius lived to be 76. His last ten years were full of sickness but also of hard work. He wrote voluminously, both books and correspondence. He encouraged and exhorted others to works he thought to be important. Tottering upstairs on a cane is not easy, but he expended considerable energy climbing two flights of stairs with his trusty old stick to visit a young friend and get his opinion on the material Peter was writing for *Notes on the Gospels*, two volumes that were very highly regarded when they were published. He considered himself "a useless old fellow" and thought the younger man busier and more productive while he himself had plenty of leisure.

Peter was so sick in the last nine months of his life that he was confined to his room. In constant pain, he asked for no relief. He was full of gratitude for every least attention, seeking to trouble no one. Sickness for him was a gift, and his lengthy time of dying a prayer of thanks.⁷⁵

On Ch. 5. FREEDOM

Fidelity and Liberty

The Society desires that all the Constitutions and Declarations and its regime of living should be observed in every regard according to our Institute, without deviation in anything; and on the other hand it also desires that its individual members may be free from anxiety or aided against falling into any snare of sin which could arise through the obligation of these

Constitutions or ordinations. For that reason our considered opinion in our Lord is that, apart from the express vow which the Society has with respect to the currently reigning sovereign pontiff, and apart from the other three essential vows of poverty, chastity, and obedience, no constitutions, declarations, or regime of living can oblige under mortal or venial sin, unless the superior orders the subjects in the name of our Lord Jesus Christ or in virtue of obedience, which may be done in regard to things and persons where it is judged to be highly expedient for the particular good of each one or for the universal good. Thus in place of the fear of giving offense there should arise a love and desire of all perfection, and a desire that greater glory and praise of Christ our Creator and Lord may follow.

That is the whole of chapter 5 of Part VI of the *Constitutions*. In the original Spanish it was only one sentence long. Originally it concluded the section on obedience in text *a* of the *Constitutions*. By making it a separate chapter and moving it to the end of Part VI in the revised and expanded text B, Ignatius has dramatically indicated that the intervening chapters on poverty, occupations, and dying are all embraced by obedience, or perhaps better, are a living out of all that is implied in chastity-obedience.

Chapter 5, in other words, is a conclusion to a long reflection on obedience which takes a person right through poverty to the daily life of occupations and finally death. The opening paragraph of Part VI on chastity-obedience [547], and the closing paragraph on no obligation under sin quoted above [602], both deal with the same themes, fidelity and liberty. They both say to proceed with love and not with fear. But there is a great difference between them. The opening paragraph [547] stresses fidelity and says that we should obey with love rather than fear. The final paragraph [602] stresses liberty and says that we should live out of love rather than out of fear of sin.

We capture some of the genius of Ignatius when we see how the fullness of a Jesuit's personal life has been placed in the setting of these two paragraphs and realize the depth of the transformation that is to take place as the Jesuit moves boldly from the first paragraph to the last, incarnating all that lies between. It has been on its path downward into the concrete reality of every day that the Spirit has achieved freedom.

The descent into the real has been at the same time an ascent into the heights. What began as loving obedience has ended up as love liberated from all bonds except the bond of love itself. The grain of wheat has fallen into the ground, and because it has died it has produced much fruit.

The process of dying is simply the process of living out what it means to be a grain of wheat. For Ignatius of Antioch it meant being ground by the teeth of the wild beasts to be made true bread for Christ, but for most of us it means being buried alive in order through death to produce more abundant life.

Observations

Human freedom is much talked about but rarely won. In it we approach most closely to the purity of the angels. The road there is a long and difficult pilgrimage which demands detachment from things (poverty), detachment from persons (chastity), detachment from one's own will (obedience). What an angel achieves in one choice, a man achieves only after countless choices endlessly repeated. The pilgrimage is not over until one arrives at the goal, and each step is just that, a step. The faltering steps of the elderly, because they have been repeated again and again, are much more sure, much more firm, much more free than the careless running of children or the strong, long stride of the adult. Their soles have been worn so smooth that they pick up no foreign, pagan soil that must be shaken from the feet before entering into the temple of the Lord.

The Example of Pedro de Ribadeneyra

If ever there was a free spirit in the Society, it would seem to have been Pedro de Ribadeneyra. He was not quite fourteen years old when he entered the Society, and he managed to live well into the long generalate of Claudio Aquaviva, the fifth father general, dying at the age of eighty-four. In his *Confessions* he praises God for many things, including the fact that at the age of seven, when he had already lost his baby teeth and the second growth was firmly established, a local bully knocked out four

of them but some new ones grew back in to replace those he had lost, "the biggest and the best I have, and the ones most necessary for speaking."⁷⁷

That was the story of his life. When he came to Ignatius at fourteen he was a "lively and restless" boy, "mischievous and full of impetuosity, unrestrained and used to pleasure and comfort." He was also tormented by temptations, but through them all Ignatius guided him with a firm and loving hand.⁷⁸ In the years that followed, it was not only chastity which made his body and soul pure (*limpio*) before the Lord, but also poverty that was able to cleanse (*limpiar*) him from the dangerous love of riches and to bring him a fundamental peace and purity (*limpieza*) of life. He found that through obedience, too, the Lord "frees us from the tyranny of our own will . . . from scruples, doubts and fears and perplexities."⁷⁹

That freedom was won by endless tramping back and forth across the face of Europe as superiors sent him on one mission after another and appointed him provincial of Tuscany and of Sicily, visitor on occasion, and assistant to the general twice. The true freedom he attained, however, is best seen in his later years when, now in his fifties and in ill health, he was ordered by the newly elected Father General Mercurian to return to Spain after an absence of twelve years. There he discovered that someone had falsely charged him with writing letters to the king highly critical of Mercurian and with being at odds with the general and unfaithful to the Society. There could hardly be a more tender spot to attack than his love for the Society and his loyalty to superiors, but he bore the pain with gratitude as a gift that made him more like Christ.⁸⁰

In his declining years, in spite of poor health, he fought valiantly for the purity of the Institute by his many writings, which included a life of Ignatius. He cherished a portrait of his father in Christ, and when asked for some final words before his death he pointed at it and said, "Look!" and then he added the words Yahweh had said to Moses, "Proceed according to the pattern."⁸¹ His own portrait was painted holding the portrait of Ignatius in one hand and pointing to it with the other.

Concluding Observations

If we reflect on what it means to be sick, to be old, to be dying, we

can put in better focus the problem of how to provide for the sick and elderly in a geriatric age. In determining whether Jesuits should be sent to nursing homes or whether the province should have an infirmary or whether each house should provide for its own sick, perhaps what we have written above will help us to choose between the right questions to ask and the irrelevant questions.

The Question of Service

Since we are dealing with men at the height, not of their productivity, but of their apostolic service, the question to ask is: Where can they most fully serve God and his people? That is the normal question asked regarding any healthy Jesuit, and it ought to be the question asked of the sick, the elderly, and the dying. The question is not: What is most convenient either for the man or the community? That is not the question in an ordinary apostolic assignment. The answer, of course, to the question of greater service may be different for different people. One may do better in a nursing home, serving the needs of the sick and elderly who are there. Another may serve best by his example in one of our communities or by being attached to a church or school. Even if a man is dying, the fact that it is more convenient for all concerned to have him die in a hospital does not outweigh the fact that he might have a greater impact on a community if he were to die in one of our houses.

Although Ignatius says nothing about "retirement," he says enough about sickness and death and how to serve both God and his people in them for us to conclude that for him retirement would not mean a period of uselessness, of doing nothing, of extended vacation. A great many of our contemporary "retired" Jesuits would agree with him. They are engaged in a wide variety of civic, academic, and pastoral activities. Not all, however, have found the transition to retirement a pleasant one. In a recent issue of *The Alaska and Northwest Exchange*⁸² one of the brothers, Tom O'Shea, affectionately known as "Doc" for his long service as infirmarian, had this to say from his experience with older Jesuits:

I'm not a pusher, you know. We seem to have a new thing in the Society where you look for something to do. But for the

life of me, I just don't see that. The very minute you're going to do something, you're stepping on somebody's toes. Somebody else is already doing that. So the only thing I've come up with is to say, well, I'm retired. I've volunteered to be of any help I could. But there seems to be no effort to find something for me to do.

I more or less sit it out. I feel guilty just sitting around, I feel I'm not contributing. But then I ask myself, what can you contribute? It's hard when you've been busy. I think as a result of this, I think you'll see more senile people. They have no ambitions. No incentives might be a better word.

To renew ambition, to discover new talents or new uses for old talents, that, at least, we owe the old.

Someone has said, or should have by this time, that for a Jesuit to be is to be sent. If this is true of the formed Jesuit, it continues to be true even when he becomes elderly. An elderly Jesuit needs a mission, not to feel important, but to have some sense that he is making a contribution to the common effort of the Society, so that he feels that what he is doing is helping the work of the Society to move forward. When a Jesuit of any age has no experience that what he is doing is a positive contribution to the work of Christ and his Church, then he is inclined to be frustrated, depressed, and is likely to quit. We can hardly expect that the elderly are better equipped to handle that experience than anyone else. Perhaps they can. Perhaps they can look back on what they *did* and say that once upon a time, at least, they had a contribution to make. But it is the sense of making a contribution *now* that puts life into a man. The elderly are not useless. In certain respects some of their talents have declined, but in other respects the talents of some, at least, should have increased. They should be better pray-ers, more gentle, more wise, more full of understanding. Sometimes it is only their capacity to cope with suffering that has increased. Whatever it is that they are better at now than ever before, to *that* they should be missioned.

Sometimes all they can do is be quiet and pray. If they cannot do anything else, this they can do. It is part of the natural growth of their vocation, not a break in its continuity. And they should be missioned to do it. It is too bad that *orat pro Soc*--"he is praying for the

Society"--has disappeared from our catalogues. To pray is what they should now be experts at. It is no small task in the Society; there is none more important. It ought to come as a gift and a prize, a culmination, not a condemnation. The old man who is lost with time on his hands is a sorry sight. He has nothing to do. Yet this, our first and most important occupation, he can do and should be commissioned to do, seriously, not as an escape from some other assignment.

But they are likely to be capable of far more. Many of the elderly are also capable of carrying on some of the apostolic works outlined in the Formula of the Institute. They should not be deprived of the happiness of serving in whatever way they can.

Old men, for example, make great confessors, not only but especially for other priests, because they have experienced over long years the frailties of human nature and are filled with understanding and compassion for human weakness. Perhaps we should make more clear their availability in that regard.

Old men are sometimes "put out to pasture" because they are not quite up to date. But they are capable of learning. Perhaps we should take more time teaching them things they would be delighted to know and skills they would be delighted to have. Special seminars for the elderly might be useful here, but it is more likely that personal tutoring would have a greater effect. One of the principles in all Jesuit apostolic activity is to work with those who can work with others so that the effect of the work of one is multiplied. What better way to multiply one's efforts than working with those men whose rich years of experience might be channeled in new directions and energized with new life?

The Question of Productivity

Nor can the question be one of productivity. The research scholar is not valued for the volume of his productivity either. His contribution is long and patient and meticulous attention to a problem. The sick and the elderly and the dying give long and patient and meticulous attention to the problem of living. Each makes his own contribution, not in documents or instruments, but in the flesh, in his way of going about it, in the triumph

of the spirit manifested in his own body.

Recently Father Erwin Toner was quoted in *The Alaska and Northwest Exchange* as saying:

I've always felt like you serve God with what you've got. And what you haven't got is where God wants you to be humble enough to fit in this way. For instance, I can no longer type. I type with one finger. So you start doing that--and that's what God wants you doing then. And where you can't walk around anymore--well, there's no sense in killing yourself trying to walk around and swelling your joints up and having your flesh break open. So what He wants you then is sitting down.⁸⁵

Old age does lessen ability as health begins to suffer. A heart attack demands some sort of slowing down. Poor digestion or prostate trouble or loss of hearing or whatever can make it difficult or impossible for a man to meet former responsibilities in the same way. Adaptation is called for, either in the work done or in the way it is done. Are there not certain kinds of jobs where reliable health is not an essential factor?

A former university president who can barely shuffle into the recreation room is still able to plan programs or evaluate programs or be a consultant on the construction of a program. Former teachers can tutor. Former preachers can hear confessions and instruct inquirers or prepare people for marriage. Visiting nursing homes is appreciated even on an irregular basis. Men in skid-row hotels do not inquire whether a man shows up regularly at ten each morning.

There are old men who delight in children whose mere presence with youngsters would have a big impact on them. There are kind old men who would be willing to listen to the painful tales of husbands and wives and bring relief not by solutions to problems but by loving presence and compassion. There are meticulous old men who could bring relief to those oppressed by an overabundance of paper work, especially by working out the tedious details of marriage cases. Their hours might not be the most regular, but that is true also of those very busy younger men whose schedule is frequently broken by travel and other extraordinary engagements.

Not everyone, of course, is capable of being employed in some kind of work. Their occupation is prayer and suffering. There are others, how-

ever, (and they are not always elderly) who are unemployable for reasons other than health. They provide one of the most vexing problems for provincials and local superiors: how to employ the unemployables? The unemployables are those who are not wanted in the works they might be inclined to do and who do not want the works they might be able to do. Perhaps they are out of date and refuse to recognize it or do anything about it. Perhaps their approaches are offensive to people so that they do more harm than good. They have a limited ability and limited availability. Although they are far from being angel-like, they should be commissioned to pray. If they are willing, they can be tutored and learn a new skill. If they are unwilling, it should be made abundantly clear to them that the fault lies, not in the superior, but in themselves that they are otherwise unemployed.

The Question of Convenience

In writing of sickness and death, Ignatius speaks of the physician and infirmarian; he says nothing about a hospital. A hospital in his day was not a comforting place to be. In our own day a hospital has to fall into the category of means to an end. Sometimes it is a necessity to save life or recover health. Sometimes it is an instrument not for recovering health but for prolonging life; if prolonging life is good for a particular man, so be it, but it is not always a good. Sometimes a hospital is a convenience. A convenience for the sick man? or a convenience for the community who then do not need to minister to the sick man? Do we have a right to deprive a man and ourselves of the ministry he can perform to the community just for the sake of convenience, a convenience which deprives us of the opportunity to minister to one of our own?

In *The Alaska and Northwest Exchange*, John "Dutch" Laux said of a nursing home where he was confined:

This is not a place for a religious. I'm a religious and I want to live like a religious. . . . The doctor doesn't want to let loose of me. I probably won't get out of here now.⁸⁴

Does a man have a right to die at home ministering by his death to his own brethren even if it means shortening his life by a few days? Do we have a

right to isolate him from ourselves, and leave him with only an occasional visitor or nurse to edify? The convenience of a hospital or nursing home demands a terrible price in terms of our ministry to one another, and especially of the ministry of the elderly to the rest of us.

One time at Mount St. Michael's Father Leo Robinson, the former provincial or "beadle," to use his own term, of the Oregon Province, was so sick that he was not expected to live. He had a temperature of about 106 and it was obvious that he was dying. Despite the "no visitors" sign, about ten or twelve persons jammed into the little room to say good-bye to a man they all loved profoundly. He was taken to the hospital that night and there, lost in those mysterious depths to which dying people withdraw so that they appear to be unconscious, he heard the nurse say to the doctor, "Will he make it through the night?" and he heard the doctor reply, "Not a chance." Deep within himself Robie said to himself, "That son of a bitch; I'll show him," and he rallied that night and the next day he began to improve. Had he been strengthened by the presence and comfort of his brethren at the Mount or had he been stirred to rebellion by a sense of being abandoned? Whatever it was that renewed him, he served the Lord and his brother Jesuits for many years thereafter, always in pain and always cheerful.

The Question of Cost

The question to ask cannot be one of cost, except insofar as we ask that question regarding all apostolates. The apostolic service that is provided by the sick, the elderly, and the dying should not be classified as second rate. It is special, like that of the development office, only instead of being measured in terms of dollars and cents it is to be measured by the grace of presence and the power of prayer and the humanizing value of suffering and of living with the suffering.

The Question of Compatibility

Some fear that the presence of a number of sick and elderly in the community will be bad for morale and will turn an apostolic institution into an old folks home. They prefer to see elderly Jesuits segregated by

themselves since their interests are not the same as those of the rest of the community.

To live in a Jesuit community where some of the members are elderly and retired is somewhat like living in one where not all have been missioned to the same apostolate but are engaged in a variety of works. Difficulties are likely to spring up because immediate interests are different, but they can be overcome by more intense efforts at communication, an Ignatian solution whenever there are problems which threaten the union of minds and hearts.

To separate the elderly from the more vigorous members of the Society is to deprive the latter of a source of strength which they badly need. The young need the old both for their good and their bad example, to learn from them where the path they themselves are following is going. If an old man is not available for whatever work he is capable of doing, he probably never was all that available. If the old are incapable of adapting to their new circumstances, if they cling to the ways in which they were formerly apostolically effective, they proclaim rather loudly that only a certain kind of productivity is important, that serving God means getting things done, that suffering and humiliation and failure are worthless, that the way of the cross is an illusion and the crucifixion a fraud, that there is no need for resurrection because there is no need for death. Of course, they would not consciously say any of that. But their attitude makes us ask whether the rest of us are not also proclaiming by our actions that productivity is what life is all about.

To separate the old is a kind of rejection; it suggests that they no longer meet the Society's norms--a good way to destroy all sense of their self-worth, especially if self-worth has been predicated on productivity and the esteem of others. To segregate is certainly a kind of dispersion, and Ignatius tells us that when companions are dispersed we should do all we can to foster union. The best way to overcome this sort of dispersion is to eliminate it. Old age itself is a sort of dispersion all on its own, but that sort of dispersion cannot be eliminated. It certainly needs no assist from us to make it worse. Rather, in the Ignatian approach, the dispersion itself becomes an occasion for deepening and strengthening unity.

The old man does not introduce some sort of dead weight into a community of younger people so that now they have some added burden. He introduces, rather, a new sort of presence, a new way of meeting Jesuit norms, a new and quieter way of being an apostle, a new and very simple way of being available to the Lord and to his people. Again, there is no violent interruption in a man's life, no matter what appearances might suggest. There is not only strict continuity between life and the sickness that leads to death, but at times even an intensification of activity.

Summary

If dying is simply a way of living, then dying flows out of life as it has been lived. The way of living in the Society of Jesus is basically a pilgrimage. Even the man who lives for years in one place, the way Ignatius did for fifteen years in Rome, is a pilgrim, an exile from home and family and possessions. The dying man, coming to the end of his pilgrimage, is about to set out on an even more adventuresome journey, a more profound exile. All that he has lived is about to be brought to its fullness.

He has lived a life of chastity. Chastity and travel and pilgrimage are all closely linked together. Chastity is for the sake of travel; travel is a way of living out chastity. Chastity is for the sake of the pilgrimage, a condition of the pilgrimage, a part of the eschatological atmosphere surrounding every pilgrimage; the pilgrimage is a way of living out in the present the eschaton when there will be no marriage but we shall all be like the angels.

Chastity, at the same time, has been for the sake of obedience. Throughout his life obedience has challenged his spirit to descend more profoundly into the realm of matter already engaged through chastity, marking out more clearly the details of the pilgrimage. The material universe, moreover, in which the pilgrimage has taken place, has also been the sphere in which he lived a life of poverty, the badge of the pilgrim who voluntarily chooses to make it his distinguishing mark.

As the spirit has become more and more engaged with matter, it has also had to become more and more disengaged if it was to remain angel-like. Failure in poverty would have meant the collapse of the incarnational sys-

tem in which spirit freely becomes more and more immersed in matter and yet remains free. There was need, therefore, for quiet, for reflection, for prayer if the spirit was to maintain and increase its freedom. A Jesuit has to live in a contemplative manner even when he is busily engaged in apostolic activity. There was also need for penance, for body-prayer, to keep the body in touch with the spirit, a finely tuned instrument for divine melodies. Not every song was to be played, not every symphony, but only those which left the spirit free at all times to move into another movement, another melody, another rhythm.

At the end is the ultimate engagement, the deepest penetration by spirit of matter in its grossest form, the final setting out into the unknown. It is not that the endeavor to imitate angelic purity has taken its toll, but that it has reached its goal.

If we follow out the idea of imitating angelic purity, we see that the entire Part VI of Ignatius' *Constitutions of the Society of Jesus* describes the penetration by the spirit of matter on ever deeper levels. Angelic purity embraces every aspect of angelic life. To be without admixture of anything foreign before the Lord, that is what Ignatius is talking about. Chastity operates on one level of the material universe, a rather spiritual level, that of personal relations, and it says that nobody can stand between me and God. Obedience, although concerned with the spiritual reality of the will, plunges me more deeply into the material universe, the order of my dependence upon things for my very existence, my relationship to things as extensions of myself and my activities. In that grimy world of matter where I have been sent by obedience on some pilgrimage or mission involving the use of material things, there are some things I should do and some things I should avoid regardless of the pilgrimage or mission on which I have been sent: prayer and penance I should do, avarice and unavailability I should avoid. Finally, the material universe closes in on me and brings me to my end, but even there I should be as wholly open to God and God alone as in the beginning; in fact, through the course of my descent into the various levels of the material universe I should have become more free so as to belong to him alone.

Living and dying in the Society of Jesus are all of a piece: a living

out in the flesh the life of the spirit, translating into human terms the life of an angel, both the contemplative aspect and the active readiness to do God's will. Dying is not an anticlimax, an event that takes place after one's apostolic work has ended, a dissolving puff after the final boom. Dying *is* the final boom, the fully apostolic moment, the dramatic breakup of the frozen river so that life flows more fully and freely, the final flash of gathered-in heat and energy when

blue-bleak embers, ah my dear,
Fall, gall themselves, and gash gold-vermillion.⁸⁵

ABBREVIATIONS Used in the Footnotes

<i>Autobiog</i>	The <i>Autobiography</i> of St. Ignatius
<i>Cons</i>	<i>The Constitutions of the Society of Jesus</i>
<i>ConsMHSJ</i>	<i>Constitutiones Societatis Iesu</i> , the 4 volumes in the series of the Monumenta Historica Societatis Iesu
<i>FN</i>	<i>Fontes narrativi de Sancto Ignatio</i> , 4 volumes in MHSJ
<i>MHSJ</i>	Monumenta Historica Societatis Iesu (118 volumes)
<i>MonFab</i>	<i>Fabri Monumenta</i>
<i>MonLain</i>	<i>Lainii Monumenta</i> (8 volumes)
<i>MonNad</i>	<i>Epistolae et Monumenta P. Hieronymi Nadal</i> (6 volumes)
<i>MonRib</i>	<i>Ribadeneira</i> (2 volumes)
<i>SpEx</i>	The <i>Spiritual Exercises</i> of St. Ignatius of Loyola

FOOTNOTES

- 1 The original text, known as *a*, was prepared by Ignatius and Polanco during the years 1547-1550. A few months later they produced a revised text known as A. The final version, text B, came out in 1551, but Ignatius continued to polish it until his death in 1556.
- 2 Text B shows a major evolution and development in the content and especially the arrangement of the chapters within the Parts. Text *a* had moved from the material level to the spiritual, but text B reversed the order and moved from spiritual realities to material. Thus, in Part III, which concerns the training of novices, text *a* is arranged as follows:
 - Ch. 1. On the conservation of the body
 - Ch. 2. On the conservation of the soul in order to defend it from that which can do it harm or impede its greater progress in the spirit
 - Ch. 3. On the means to be more disposed to virtues
 Text B, on the other hand, turns everything upside down:
 - Ch. 1. On the conservation of the soul and its advancement in virtues
 - Ch. 2. On the conservation of the body
 François Roustang is dismayed by the change which seems to have

the Parts following one order and the chapters a different one. He considers this "distortion" the work of Polanco, Nadal, and others. See his *Constitutions de la Compagnie de Jésus* (Paris: Desclée de Brouwer, 1967), Vol. II, Introduction, pp. 118-122.

Dominique Bertrand, however, disagrees, as do other highly competent scholars such as A. de Aldama and Candido de Dalmases. Bertrand holds that the changes are the work of Ignatius and Polanco and that the arrangement of the chapters is consistent with the arrangement of the Parts; that is, that the chapters contain a movement from the less perfect to the more perfect even though what is said of the body is consistently changed from its location in text *a* at the beginning of the Parts and chapters to a place at the end of the Parts and chapters. See Dominique Bertrand, S.J., *Un corps pour l'Esprit* (Paris: Desclée de Brouwer, 1974), p. 75. He would maintain that Ignatius saw the need for a twofold incorporation: (1) that of the individual--who at first is too individual--into the social body, and (2) that of the individual--who at first is too spiritual, too idealistic and "unreal," too much "soul,"--into the physical body.

3 Bertrand, op. cit., pp. 76-78.

4 *Cons*, [547].

5 Jerónimo Nadal, *Scholia in Constitutiones, edicion critica* . . . de M. Ruiz Jurado, S.I. (Rome: Historical Institute S.J., 1976), p. 146.

6 Ludolphus de Saxonia, *Vita Jesu Christi*, ed. Rigollot (Paris, 1878), Pars I, caput xxii, sectio 6 (hereafter abbreviated I, xxii, 6).

7 *Ibid.*, II, vi.

8 *Epistola P. Lainii*, no. 60, in *FN*, I, 140.

9 I think that is what Nadal means by his fourth degree of chastity: "The first is, if one is so tempted by a passion of this kind that he sins venially, and that is a weak sort of chastity; there is no consent and yet the mind is somewhat harmed so that it wavers, but the temptation is overcome by prayer, etc. The second grade is when the passions surge up, but they do not harm the mind. The third is when the passions do not even surge up because no occasion is offered. The fourth: when there is not the least disturbance even though one reads something lascivious, or hears it or sees it. This is what we should strive for" (*MonNad*, V, 796-797).

10 Genesis 6:2.

11 *Memoriale*, in *MonFab*, 642-643.

12 Nadal comments: "Our Father, then, wanted that in regard to chastity we should strive to imitate and be like angels, as he says in Part VI.

So that, just as they are pure spirits, without bodily communication or bodily union, which they can't have, so also as regards chastity we should all come to have such a habit or to have the appetite so under control and to be so skilled at resisting that neither words contrary to chastity or external sights or interior fantasies, or even the bad air which in certain countries comes from bodily corruptions, can distract us in these matters of our Institute or disquiet the spirit, but rather with complete freedom in the matter we can take it all in stride (Miguel Nicolau, S.J., ed., *Platicas espirituales del P. Jerónimo Nadal, S.J., en Coimbra (1561)* [Granada, 1945], pp. 144-145).

- 13 No. 59 in *MonNad*, V, 48.
- 14 See Dominic Maruca, S.J., "Our Personal Witness as a Power toward Evangelizing Our Culture," *Studies in the Spirituality of Jesuits*, Vol. XI, no. 2 (March, 1979), 11-13.
- 15 *Autobiog*, no. 9 (p. 24 in *The Autobiography of St. Ignatius Loyola*, ed. John C. Olin [New York, 1974]).
- 16 *Ibid.*, no. 10 (p. 24 in Olin).
- 17 No. 183 in *MonNad*, V, 103.
- 18 *Cons*, [85].
- 19 *SpEx*, [32].
- 20 No. 184 in *MonNad*, V, 103.
- 21 Ludolph, op. cit., I, v.
- 22 *Ibid.*
- 23 *Ibid.*, II, lvii.
- 24 No. 184 in *MonNad*, V, 103.
- 25 *Prima Societatis Jesu Instituti Summa*, [2], in *ConsMHSJ*, I, 14.
- 26 *ConsMHSJ*, I, 162.
- 27 *MonFab*, p. 492.
- 28 *Ibid.*, p. 493.
- 29 *Ibid.*, p. 495.
- 30 *Ibid.*, p. 643.

31 Ibid., pp. 518-519.

32 *Cons*, [284].

33 "All should keep their resolution firm to observe obedience and to distinguish themselves in it, not only in the matters of obligation but also in the others, even though nothing else is perceived except the indication of the superior's will without an expressed command. They should keep in view God our Creator and Lord [this is the title which Ignatius frequently gives to Christ], for whom such obedience is practiced, and they should endeavor to proceed in a spirit of love and not as men troubled by fear. Hence all should exert themselves not to miss any point of perfection which we can with God's grace attain in the observance of all the Constitutions and in our manner of proceeding in our Lord, by applying all our energies with very special care to the virtue of obedience shown first to the sovereign pontiff and then to the superiors of the Society.

"Consequently, in all the things into which obedience can with charity be extended, we should be ready to receive its command just as if it were coming from Christ our Savior, since we are practicing the obedience to one in His place and because of love and reverence for Him" (*Cons*, [547]).

34 *Cons*, [284].

35 ". . . but they should try to maintain in their inmost souls genuine resignation and true abnegation of their own wills and judgments, by bringing their wills and judgments wholly into conformity with what the superior wills and judges, in all things in which no sin is seen, and by regarding the superior's will and judgment as the rule of their own, in order to conform themselves more completely to the first and supreme rule of all good will and judgment, which is the Eternal Goodness and Wisdom" (*Cons*, [284]).

36 Nicolau, op. cit., p. 170.

37 "Therefore we should be ready to leave unfinished any letter or anything else of ours which has been begun and to apply our whole mind and all the energy we have in the Lord of all that our obedience may be perfect in every detail, in regard to the execution, the willing, and the understanding. We should perform with great alacrity, spiritual joy and perseverance whatever has been commanded to us, persuading ourselves that everything is just and renouncing with blind obedience any contrary opinion and judgment of our own in all things which the superior commands and in which (as it was stated [284]) some species of sin cannot be judged to be present. We ought to be firmly convinced that everyone of those who live under obedience ought to allow himself to be carried and directed by Divine Providence through the agency of the superior as if he were a lifeless body which allows itself to be carried to any place and to be treated in any manner de-

sired, or as if he were an old man's staff which serves in any place and in any manner whatsoever in which the holder wishes to use it. For in this way the obedient man ought joyfully to devote himself to any task whatsoever in which the superior tries to employ him to aid the whole body of the religious Institute; and he ought to hold it as certain that by this procedure he is conforming himself with the divine will more than by anything else he could do while following his own will and different judgment" (*Cons*, [547]).

38 *Cons*, [550].

39 *Cons*, [284].

40 *Cons*, [551].

41 *Cons*, [551].

42 *Cons*, [552].

43 Miguel Nicolau, S.J., *Jerónimo Nadal, S.I. (1507-1580) Sus obras y doctrinas espirituales* (Madrid, 1949), p. 64. For the story of the final years, see pp. 61-65.

44 *Cons*, [254].

45 *Cons*, [287].

46 *Cons*, [553].

47 *Cons*, [553].

48 *Cons*, [572].

49 Joseph H. Fichter, S.J., *James Laynez, Jesuit* (St. Louis: Herder, 1934), *passim*.

50 *MonLain*, VIII, 289.

51 *Cons*, [582].

52 *Cons*, [582].

53 Nadal links our own contemplation closely to the contemplation of the angels. He maintains that beyond the natural light of the intellect the religious student has "another supernatural light from our Lord, from the gifts and virtues, and *from the angels*" (emphasis added). He says that we should be helped "by purity and cleanness of heart" and that "it also helps the religious studies we are talking about to have devotion to the angels, whose job it is, among others, to strengthen and enlighten the understanding" (no. 242 in *MonNad*, V, 457).

- 54 *Cons*, [582].
- 55 *Cons*, [582].
- 56 Ludolph, *op. cit.*, I, xxii.
- 57 *Ibid.*, II, vi.
- 58 *Cons*, [288].
- 59 *Documents of the 31st and 32nd General Congregations* (St. Louis: Institute of Jesuit Sources, 1977), Decree 21, no. 1, of GC 31; also *Cons*, [822].
- 60 *MonNad*, IV, 651.
- 61 *Ibid.*
- 62 *Ibid.*, pp. 651-652.
- 63 Nadal, *In exam. Annot. Instit.* 186a, fol. 40v, unfortunately omitted in *MonNad*, IV, but found now in no. 83 in *MonNad*, V, 163.
- 64 *Cons*, [595].
- 65 *Cons*, [272].
- 66 *Cons*, [272].
- 67 *Cons*, [89].
- 68 *Cons*, [89].
- 69 *Cons*, [304].
- 70 *Cons*, [304].
- 71 *Cons*, [595].
- 72 *Cons*, [595].
- 73 *Cons*, [596].
- 74 *Cons*, [596].
- 75 James Brodrick, S.J., *Saint Peter Canisius, S.J.* (New York: Sheed and Ward, 1935), pp. 794-795.
- 76 *Cons*, [602].

- 77 MHSJ, *Ribadeneira*, I, 4-5.
- 78 Ibid., 13-14.
- 79 Ibid., 45-47.
- 80 Ibid., 86-89.
- 81 J. M. Prat, S.J., *Histoire du père Ribadeneira* (Paris: Victor Palme, 1862), p. 629.
- 82 April, 1979, p. 8.
- 83 Ibid., p. 7.
- 84 Ibid.
- 85 Gerard Manley Hopkins, S.J., "The Windhover."

Valignano's Mission Principles for Japan

PART I: The Problem (1573-1580)

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From 1542 to 1552 St. Francis Xavier first set up the Jesuit establishments in Asia, from India to Japan. From 1553 to 1573 they greatly expanded. From 1573 to 1606, **Alessandro Valignano**, as "visitor" with authority over all the Jesuits in the Far East, **was the chief organizer** of this vast missionary enterprise; and he **gradually formulated principles** from which the methods and procedures of evangelization sprang.

Valignano did much toward **forging the policy of adaptation to native cultures** and customs—that policy which later was further developed by Jesuits such as **Matteo Ricci** (d. 1610) in China and **Roberto di Nobili** (d. 1656) in India, and by the Jesuit General Congregation XXXII in 1975 through its decree 5 on **Inculturation**.

Some Jesuits of the late 1500s had a rather low opinion of the natives and their customs. Despite considerable opposition from these colleagues, especially from Francisco Cabral who was superior of the Japanese mission from 1570 to 1581, Valignano insisted that the Jesuit missionaries should more and more study the local languages, esteem the natives and their culture, and adapt themselves to the Asian customs.



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In the present volume Father Josef F. Schütte, a member of the Jesuit Historical Institute in Rome since 1940, **presents the above developments** in great detail. His documented pages are based on his **research in archives** in Europe and Asia.

Hence his book is a source of great importance for **historians of the missions**, for **readers** who desire to consult scholarly works about them, and for the **libraries** in which such persons work.

In many ways Schütte's two volumes will be a supplement to the masterful work of his colleague, Georg Schurhammer, S.J., *Franz Xaver: sein Leben und seine Zeit*, in four volumes totaling 3,024 pages. (An English version of Volumes I and II can be had from the Jesuit Historical Institute, Via dei Penitenzieri 20, 00193 Rome.) The scholarly procedure of these two authors is similar, but there is also a difference. Schütte aims, not to present Valignano's life and times, but the **gradual evolution of his principles** during the years of his experience in the Far East.

The Author

Father Josef F. Schütte, S.J., received his Ph.D. in Ecclesiastical History from the Gregorian University, Rome, in 1940. Since then he has been a member of the Jesuit Historical Institute, Rome. There he has published numerous scholarly books and articles, and edited or codified volumes of source materials—often in collaboration with Fathers Georg Schurhammer, S.J., and Josef Wicki, S.J.



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